

# 32 PATHS



## THIRTY-TWO PATHS OF WISDOM

### INTRODUCTION

THE THIRTY-TWO paths of wisdom are described in an anonymous manuscript of considerably later date than the *Book of Formation*. The first paragraph of this latter book says:

“In thirty-two wonderfully distinguished paths of wisdom did Jah, Jehovah Tzabaoth, the Creative Powers of Life, King of Eternity, God Almighty, Compassionate and Merciful, Supreme and Exalted, Who is Eternal, Sublime, and Holy is His Name, decree and create His universe by means of three kinds of characters (ס'פ'ר): Numbers, Letters, and Words. Ten circumscribed Sephiroth, and twenty-two fundamental signs; three Mother, seven Double, and twelve Simple Letters.”

In his *Oedipus Aegyptiacus*, Fr. Athanasius Kircher gives a Hebrew-Aramaic text of the document which describes the thirty-two paths, and a Latin version thereof. Rittangelius also issued a Hebrew text, which was followed by Dr. Wynn Westcott, Arthur Edward Waite has published a translation of his own. There is also a version by Comtesse Calomira Cimara, and yet another by Knut Stenring. Ours is based on careful study of the Hebrew text, and com-



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parison with other translations into the English tongue.

The student will do well to read the entire text through, before taking up the commentary which follows. The latter is also divided into thirty-two sections. Readers who possess other English versions will find this commentary of use in determining whether or not they prefer our rendering to those of other translators. We have not quoted these other versions, because the greater number of our readers, we are persuaded, will profit more by becoming well acquainted with one carefully prepared rendering of the ancient text.

All readers of these pages will be more or less familiar with the Tree of Life. They will remember that on the diagram of the Tree the ten Sephiroth are represented by circles, and the fundamental signs, or letters, by channels which connect the Sephirotic circles. Both the Sephiroth and the letters, however, are known to Qabalists as "paths."

We retain this ancient designation in order to avoid arousing confusion in the student's mind when he has occasion to consult the classical Qabalistic texts. Actually, we use the noun נתיבות, nethiboth, although

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its primary significance is "a trodden paths," may be, like our English noun 'ways,' understood as being a synonym for 'stages, measures, degrees, states, modes, phases, or categories.'

These paths, moreover, are paths of *Wisdom*, that is, modes or phases of the manifestation of Chokmah, the second Sephirah. Thus, in the text quoted at the beginning of this lesson, the Divine Name first mentioned is Jah (י'), the specific deific title associated in Qabalah with the Sephirah Chokmah.

From this it becomes evident that the paths of Chokmah are different degrees or categories in the expression of powers specifically attributed to the second Sephirah. These are: 1. the power of the fixed stars and zodiacal signs; 2. the power of the life-force. The power of the stars is, of course, the radiant energy which streams from suns. This power is also the life-force which animates all vegetable, animal and human beings. Consequently, in studying the thirty-two paths of wisdom, we know that we shall be concerned with thirty-two degrees or grades in the manifestation of the cosmic life-force.

We find, moreover, that every one of the thirty-two paths is distin-



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guished in our text by the Hebrew noun **סַיְקֵל**, saykel, combined with one or more adjectives. The root of this noun is a verb meaning properly "to look at," and the word saykel really signifies "insight," or "awareness." It also implies some degree of practical skill, as does the noun Chokmah, Wisdom.

We retain the customary translation, "Intelligence," but the reader should remember that *saykel* designates both *awareness* and *ability to make practical use of insight*. To be in possession of the actual power corresponding to one of the paths of wisdom is not only to know, but also to be able to do.

In accordance with a Qabalistic method of analysis, made familiar to you by what you have learned concerning **אָבִיחַן**, Ehben, as concealing the words **אָב**, Ab, Father, and **בֵּן**, Ben, Son, the noun **סַיְקֵל**, saykel may be understood as combining **סֵךְ**, soke, with **כֹּל**, kole, meaning "all, the whole, every." Nor will those who have followed our various explanations of occultism miss the point here. Though distinguished one from another by adjectives which emphasize certain phases of the Life-power's self-manifestation, true insight always perceives that whatever the form, degree or category may be,



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for the time, under consideration, every such form, degree or category is really an abode (כּוּן) of the whole (כּל) being of the Life-power.

Nor is this the last word in our Qabalistic analysis of כּוּן. The first letter of the noun is the "holy letter," Shin, illustrated by Key 20 of Tarot. This letter, because its value is 300, is the alphabetical symbol for כּוּן אֱלֹהִים, Ruach Elohim, the Creative Life-Breath. The second letter is Kaph, corresponding to Key 10, and representing conscious grasp, or comprehension, of the universal order. The third letter is lamed, which Tarot illustrates by Key 11, a symbol of action wherery the comprehension symbolized by Kaph is put to work to establish poise and equilibrium in man's conscious expression of his spiritual powers.

Taking all this into consideration, it will be easy to grasp the purport and intent of this discourse on the thirty-two paths of wisdom.

[It has to do with the various degrees of conscious awareness manifested by the One Identity in the production of the universe and all it contains.] [These degrees of conscious awareness and activity are powers of man. They are present in every human being.] To know what



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they are, and to live in accordance with this knowledge, is to be a practical Qabalist.

Like the *Yoga Sutras* written by Patanjali, the Thirty-two sections of this little treatise are extraordinarily compact. The primary reason for this is to enable the student to commit them to memory. The secondary reason is to prevent a superficial reader from understanding the true purport of the text. Nobody can find out what these paragraphs mean, unless he takes them as guides for meditation. They are like sign-posts. They show the student in what direction to turn his thought; but the vital secret of any one of these paths cannot be disclosed by words. Explanation, commentary, and elaboration are possible, of course, but beyond what may be said or written there is what must be discovered by every single student for himself. This is the real secret doctrine, the truly ineffable arcanum. Nobody withholds it from you, if you do not know it. What bars you from participation in the consciousness of "those who know, but cannot tell" is only your own lack of determination, only your own want of skill in managing your mental powers.

We have done what is possible to clarify the ancient text, to make

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the writing on these thirty-two sign-posts legible, and to express it in English words which will convey, as well as any translation can, the meaning of the original Hebrew. To facilitate your use of our translation in conjunction with your studies of the Tree of Life, the position of each path of wisdom on the Tree is interpolated in parenthesis in each paragraph of the text.



## THE THIRTY-TWO PATHS OF WISDOM

### PATH ONE

The first path (Kether, the first Sephirah) is called the Admirable or Wonderful Intelligence, the Supreme Crown. It is the light of the Primordial Intelligence, and this is the Primary Glory. Among all created beings, none may attain to its essential reality.

### PATH TWO

The second path (Chokmah, the second Sephirah) is called the Illuminating Intelligence, and it is the Crown of Creation, and the Splendor of Unity, to which it is the most nearly approximate. In the mouths of the Masters of the Qabalah it is called the Second Glory.

### PATH THREE

The third path (Binah, the third Sephirah) is called the Sanctifying Intelligence, and it is the Foundation of Primordial Wisdom, termed Firmness of Faith, and Root of thy Mother. It is the Mother of Faith, for the power of Faith emanates from it.

### PATH FOUR

The fourth path (Chesed or Gedulah, the fourth Sephirah) is called

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the Measuring, Arresting or Receptacular Intelligence, and it is so called because from thence is the origin of all beneficent power of the subtle emanations of the most abstract essences, which emanate one from another by the power of the Primordial Emanation.

### PATH FIVE

The fifth path (Pachad, Geburah or Deen, the fifth Sephirah) is called the Radical Intelligence, and it is so called because it is the very substance of Unity, and is within the substance of that Binah which itself emanates from within the depths (literally, "from within the enclosure") of the Primordial Wisdom.

### PATH SIX

The sixth path (Tiphareth, the sixth Sephirah) is called the Intelligence of Separative Influence, and it is so called because it gathers together the emanations of the archetypal influence, and communicates them to all those blessed ones who are united to its essence.

### PATH SEVEN

The seventh path (Netzach, the seventh Sephirah) is called the Occult or Hidden Intelligence, and it is so called because it is the brilliant splendor of all the intellec-



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tual powers which are beheld by the eye of understanding and by the thought of faith.

### PATH EIGHT

The eighth path (Hod, the eighth Sephirah) is called the Perfect Intelligence, and it is so called because it is the dwelling-place of the Primordial. It has no root in which it may abide, other than the recesses of Gedulah, whence its essence emanates.

### PATH NINE

The ninth path (Yesod, the ninth Sephirah) is called the Pure Intelligence, and is so called because it purifies the essence of the Sephiroth, proves and preserves their images, and prevents them from loss by their union with itself.

### PATH TEN

The tenth path (the tenth Sephirah, Malkuth) is called the Resplendent Intelligence, and is so called because it is exalted above every head, and sits on the throne of Binah. It illuminates the splendor of all the lights, and causes the flowing forth of influence from the Prince of Countenances.

### PATH ELEVEN

The eleventh path (Aleph, joining Kether to Chokmah) is called the Scintillating or Fiery Intelligence.



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It is the essence of the veil placed before the dispositions and order of the superior and inferior causes. He who possesses this path is in the enjoyment of great dignity; for he stands face to face with the Cause of Causes.

### PATH TWELVE

The twelfth path (Beth, joining Kether to Binah) is called the Intelligence of Transparency, because it is the image of that phase of Gedulah (literally, 'of that wheeling of Gedulah') which is called Chazchazith, the source of vision in those who behold apparitions.

### PATH THIRTEEN

The thirteenth path (Gimel, joining Kether to Tiphareth) is called the Uniting Intelligence, or Conductive Intelligence of Unity, because it is the essence of glory, and the perfection of the truths of spiritual unities.

### PATH FOURTEEN

The fourteenth path (Daleth, joining Chokmah to Binah) is called the Luminous Intelligence, because it is the essence of that Khashmal which is the instructor in the secret foundations of holiness and perfection.

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### PATH FIFTEEN

The fifteenth path (Heh, joining Chokmah to Tiphareth) is called the Constituting Intelligence, and is so called because it constitutes creative force (or, the essence of creation) in pure darkness. According to masters of contemplation, this is that darkness mentioned in Scripture: "Thick darkness a swaddling-band for it."

### PATH SIXTEEN

The sixteenth path (Vav, joining Chokmah to Chesed) is called the Triumphant and Eternal Intelligence, and is so called because it is the delight of glory, the glory of Ain, the No-Thing, veiling the name of Him, the Fortunate One, and it is called also the Garden of Eden, prepared for the compassionate.

### PATH SEVENTEEN

The seventeenth path (Zain, joining Binah to Tiphareth) is called the Intelligence of Sensation (or, the Disposing Intelligence), and it establishes the faith of the compassionate, clothes them with the Holy Life-Breath, and is called the Foundation of Tiphareth in the plane of the Supernals.

### PATH EIGHTEEN

The eighteenth path (Cheth, joining Binah to Geburah) is called the



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Intelligence of the House of Influence; and from the interior walls of its perfections the arcana flow down, with the hidden meanings concealed in their shadow, and therefrom is union with the innermost reality of the Most High.

### PATH NINETEEN

The nineteenth path (Teth, joining Chesed to Geburah) is called the Intelligence of the Secret of all spiritual activities, because of the influence spread by it from the supreme blessing and the supernal glory.

### PATH TWENTY

The twentieth path (Yod, joining Chesed to Tiphareth) is called the Intelligence of Will, because it forms all patterns, and to know this Intelligence is to know all the reality of the Primordial Wisdom.

### PATH TWENTY-ONE

The twenty-first path (Kaph, joining Chesed to Netzach) is called the Intelligence of Desirous Quest, because it receives the divine influence, which it distributes as a blessing to all modes of being.

### PATH TWENTY-TWO

The twenty-second path (Lamed, joining Geburah to Tiphareth) is called the Faithful Intelligence,



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because by it spiritual powers are increased. All dwellers on earth are under its shadow.

#### PATH TWENTY-THREE

The twenty-third path (Mem, joining Geburah to Hod) is called the Stable Intelligence, because it is the power of permanence in all the Sephiroth.

#### PATH TWENTY-FOUR

The twenty-fourth path (Nun, joining Tiphareth to Netzach) is called the Intelligence of Resemblance (or, Imaginative Intelligence), because it constitutes the similarity in the likenesses of all created beings.

#### PATH TWENTY-FIVE

The twenty-fifth path (Samekh, joining Tiphareth to Yesod) is called the Intelligence of Probation or Trial, because it is the first test whereby the Creator tries the compassionate.

#### PATH TWENTY-SIX

The twenty-sixth path (Ayin, joining Tiphareth to Hod) is called the Renewing Intelligence, because thereby God--blessed be He!--renews all things which are begun afresh in the creation of the world.

#### PATH TWENTY-SEVEN

The twenty-seventh path (Peh, joining Netzach to Hod) is called

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the Exciting or Active Intelligence, and it is so called because thence is created the spirit of every creature under the supreme orb, and the assemblage of them all.

### PATH TWENTY-EIGHT

The twenty-eighth path (Tzaddi, joining Netzach to Yesod) is called the Natural Intelligence, because by it is perfected the nature of all things under the orb of the sun.

### PATH TWENTY-NINE

The twenty-ninth path (Qoph, joining Netzach to Malkuth) is called the Corporeal Intelligence, because it marks out the forms of all bodies which are incorporated under every revolution of the zodiac, and is what constitutes the arrangement and the disposition thereof.

### PATH THIRTY

The thirtieth path (Resh, joining Hod to Yesod) is called the Collective Intelligence, because thence astrologers, by the judgment of the stars and the zodiac, derive the perfection of their knowledge of the revolution of ruling principles.

### PATH THIRTY-ONE

The thirty-first path (Shin, joining Hod to Malkuth) is called the Perpetual Intelligence, because it rules the movements of the sun and



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moon according to their constitution, and perfects all the powers of all the revolutions of the zodiac, and the arrangement (or, form) of their judgments.

#### PATH THIRTY-TWO

The thirty-second path (Tav, joining Yesod to Malkuth) is called the Serving, or Administrative, Intelligence because it directs all the operations of the seven planets, and concurs therein.



#### THE POWERS OF AN ADEPT

In the Introduction to *Transcendental Magic*, Eliphas Levi quotes sixteenth century manuscript, as follows:

“These are the powers and privileges of the man who holds in his right hand the clavicles of Solomon, and in his left the branch of the blossoming almond.

Aleph.--He beholds God face to face, without dying, and converses familiarly with the seven genii who command the entire celestial army.

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Beth.--He is above all afflictions and all fears.

Gimel.--He reigns with all heaven and is served by all hell.

Daleth.--He disposes of his own health and life, and can equally influence that of others.

Heh.--He can neither be surprised by misfortune, nor overwhelmed by disasters, nor conquered by his enemies.

Vav.--He knows the reason of the past, present, and future.

Zain.--He possesses the secret of the resurrection of the dead and the key of immortality.

“Such are the seven chief privileges, and those which rank next are as follows:

Cheth.--To find the philosophical stone.

Teth.--To enjoy the universal medicine.

Yod.--To be acquainted with the laws of perpetual motion, and to be in a position to demonstrate the quadrature of the circle.

Kaph.--To change into gold not only all metals, but also the earth itself, and even the refuse of the earth.

Lamed.--To subdue the most ferocious animals and be able to pronounce the words which paralyze and charm serpents.



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Mem.--To possess the *Ars Notaria* which gives the universal science.

Nun.--To speak learnedly on all subjects, without preparation and without study.

“These, finally, are the seven least powers of the magus:

Samekh.--To know at first sight the deep things of the souls of men and the mysteries of the hearts of women.

Ayin.--To force nature to make him free at his pleasure.

Peh.--To foresee all future events which do not depend on a superior free will, or an all undiscernible cause.

Tzaddi.--To give at once and to all the most efficacious consolations and the most wholesome counsels.

Qoph.--To triumph over adversities.

Resh.--To conquer love and hate.

Shin.--To have the secret of wealth, to be always its master and never its slave. To know how to enjoy even poverty and never become abject or miserable.

Tav.--Let us add to these three septenaries that the wise man rules the elements, stills tempests, cures the diseased by his touch, and raises the dead!

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At the same time there are certain things which have been sealed by Solomon with his triple seal. It is enough that the initiates know, and as for others, whether they deride, doubt, or believe, whether they threaten or fear, what matters it to science or to us?"

The powers here attributed to an adept are the same as those which, according to Patanjali, are exercised by the perfected yogi. One should remember that this magical manuscript quoted by Eliphas Levi is, like the text on the paths of wisdom, by no means to be taken literally. In the course of the lessons which follow in this series, we shall make such explanations as seem wise; but here, again, it is for the meditation of the student to add to what can or may be written, the inner secrets which cannot be put into words.

To this end, we recommend that all parts of the text which explain the paths and powers attributed to the Hebrew letters be studied in conjunction with the corresponding Keys of Tarot. Careful and persistent use of your notebook is an indispensable part of this study; but you will discover that the most valuable lessons you learn are such as may, at most, be no more than indicated



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by what you write down.. In many instances you will find that there are no words to express what, nevertheless, you *know* with absolute certainty. In other instances, though you may be able to put your knowledge into plain English, you will perceive the necessity for refraining from writing it.





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### LESSON TWO

THE FIRST path of wisdom is Kether (קֶתֶר), the first Sephirah. From the MASTER PATTERN and the TREE OF LIFE lessons, you have learned that Kether is the primary condensation of the Limitless Light (אֵין סוּף) into a point which is a center of whirling, vortical motion.

Every one of the thirty-two paths of wisdom is fourfold. There is Kether in the archetypal world, Atziluth; Kether in the creative world, Briah; Kether in the formative world, Yetzirah; and Kether in the world of action or manifestation, Assiah. So with every one of the other thirty-two paths.

Every Sephirah, moreover, includes within itself the potencies of all the others. So does every letter. Yet this apparent complexity is actually simplicity. What seem to be the mazes of a very involved system are the component parts of something really quite easy to grasp.

There is only *one* Life-power. The four worlds, or planes of activity, should be thought of as being four related modes of the existence of this one power. Perhaps a comparison will help you understand.



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Below 32 degrees Fahrenheit, water is solid. Between the freezing point and that at which it boils, water is liquid. Above the boiling point it is gas. Yet molecules of ice, water or steam are chemically the same. Their atoms, however, are composed of protons and electrons. Here we have in ice a correspondence to what Qabalists call Assiah, the fluid state is comparable to Yetzirah, the state of steam to Briah, and the electronic state to Atziluth. This is, of course, only a comparison, but it ought to help you get at the meaning of the doctrine of the four worlds.

Remember also that Qabalists agree with the followers of Hermes in regarding the universe as being mental. They hold that the world and all it contains is, so to say, *thought* into existence by the Universal Mind. Kether in Atziluth, therefore, is the primary condensation of what might be called the idea of Limitless Light into the idea of whirling motion at a point. Kether in Briah is a more definite thought of the same thing. Kether in Yetzirah is an actual center of vortical motion in the plane of superphysical activity which is not very clearly defined by the modern terms "astral" and "etheric."

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Kether in Assiah is a condensation of physical radiant energy at a point which may be as tiny as the focal center of an atom, or as large as the central sun of a world-system many times greater than our own. For us on earth, our day-star is the Kether of this solar system.

In every human personality the Kether point in Atziluth is the presence in that personality of the universal SELF, which is designated by the term Yekhidah, the Indivisible. This universal SELF is omnipresent, and is therefore centered everywhere.

The Kether point in Briah, for human beings, is what some Theosophists call the "seed atom," continuing throughout the whole series of incarnations. It is closely related to what some Eastern schools mean by the term *Ishvara*; but other schools employ the same term for a very different idea, so we merely notice it in passing, without adopting this particular bit of Oriental terminology.

In Yetzirah, the Kether point is what the yogis call the *Sahasrara Chakra*. This is a center outside the physical body, but within the etheric-astral vehicle surrounding the physical body. This "thousand-petalled lotus," as the yogis call



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it, is a focus of the most intense vortical motion. Some writers have made the mistake of supposing this to be a center within man's physical organism.

Actually, the pineal gland, which these writers have confused with the *Sahasrara Chakra*, is only our point of physical contact with the higher aspects of Kether or Yekhidah in its relation to human personality. This "third eye," for most human beings, is merely a rudimentary organ, not yet evolved so as to bring the personality into conscious contact with superphysical levels of being. Yet the pineal gland is really the point which corresponds to Kether in Assiah, and, like all other aspects of Kether, it is a focal point wherein is concentrated a whirling vortex of radiant energy.

This primary point is called *Admirable* or *Wonderful* in the original tongue whence our translation is made. The word is  $\text{מִפְּלֵא}$ , mopeleh, a variant of  $\text{פֶּלֶא}$ , pejleh, used in the Hebrew of Isaiah 9:6, where it is the first of a series of names given to one who is also called *Shar-Shalom* ( $\text{שָׁר־שָׁלוֹם}$ ), "Prince of Peace."

The Qabalistic text goes on to say that this Wonderful Intelligence is

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the light of the Primordial Intelligence. Thus we are given to understand that this is a Conscious, Radiant Energy. In whatever world we find it manifest, we are dealing with something which is living, conscious light. In the lesson of the TRE OF LIFE series entitled "The Crown of the Kingdom," you found the same idea, where it was connected with the meaning of Resh, the final letter of the word כתר, Kether. On all planes the Kether point is a contraction of power (כ), at a point of condensation (ת), which, in relation to the successive stages of manifestation, becomes a point of radiation (ר).

— This is called also the Primary Glory. In the original language this is כבוד ראשון, kabode rashun, and the noun כבוד, as we have said elsewhere, though usually translated "glory," has for its primary meaning "weight." In passing, we may note also that the numeral value of כבוד is 32.

Modern physics tells us light has weight, or mass. Einstein has invented a mathematical formula which indicates the identity of the universal radiant energy with the mysterious, all-pervading force of gravitation. To most of us, the mathematics of Einstein is as incom-



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prehensible as would be conic sections to an Australian aborigine. We speak of this equation for just one reason--to show that among our contemporaries there live persons for whom there exists the possibility of formulating concepts clear to themselves, and to their intellectual peers, which are at the same time beyond the mental grasp of persons of lesser attainments in that particular field.

Yet even Einstein cannot solve the mystery of the Primary Glory. Our text tells us the one thing we need to know when it says: "None may attain unto its essential reality." It is good to know this, because it will save us a great deal of time and effort. Created beings cannot attain unto the essential reality of the first path of wisdom, because that reality transcends every one of the limitations which characterize "created beings." Whether the method of creation be, as men used to believe, the instantaneous result of divine fiat; or whether it be a relatively long evolutionary process, such as is accepted by most intellectuals now-a-days, the fact remains that the human personalities who are the product of this process cannot attain to the essential reality of the Primordial Glory because

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only that One Reality can possibly comprehend itself.

For human intellect, as Eliphas Levi says, the existence of this Reality is a necessary hypothesis. Necessary, because to experience the beneficent results of conscious contact with that power, we must begin by assuming it to be a real presence in our lives.

Yet this initial assumption is only the beginning. On its practical side, the acceptance of the hypothesis leads to various consequences. Among them is definite and completely satisfactory knowledge of the real presence of Kether at the innermost center of human personality. Nor is this all. Though this knowledge does not include (and does not need to include) intellectual comprehension of the essential reality of the Life-power, it does include an ever-increasing grasp of the possibilities for bringing to bear the limitless potencies of this real presence, in order to effect transformations in human personality itself, and, through human personality, in human society and the physical conditions of human environment.

The radiating energy projected from Kether is named **Ḥayim**, mezla, and is usually translated "influence." The root of this term is



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לול, which is the singular form of the noun לולול, *mazawloth*, literally, the "wanderers," the Hebrew equivalent for our word "planets." Thus the force proceeding from the first Sephirah is identified with planetary influences; and here it should be remembered that planets, like the moon, do not shine by their own light, but by reflecting the light of the sun round which they revolve. That sun is the Kether of their world-system.

This Mezla is a whirling force, and in its physical expression is the spiralling, electro-magnetic energy which is the substance from which the atoms of the physical universe are constructed. Electrons and protons are whirling vortices of this energy, and they move within the limits of the little "solar systems" of atoms, whirling on their own axes and round one another, at terrific rates of speed.

On the Tree of Life, Kether is the point of projection for three currents of this spiral force. The first passes through the path of the letter Aleph, pictured by the Tarot Fool, and begins the active manifestation of that aspect of the Life-power which is known as Chokmah (חכמה), the second Sephirah. The second has for its channel the path of the letter Beth, symbolized by

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the Magician, and initiates the activity of Binah (בִּינָה), the third Sephirah. The third projection from Kether carries the whirling force through the path of Gimel to begin the manifestation of the sixth Sephirah, Tiphareth (תִּפְאֶרֶת), by means of the activities symbolized in Tarot by the High Priestess.

These three projections of force by the first Sephirah are not successive in time. They are simultaneous outpourings of energy. The sequence is logical rather than temporal. The same principle applies to projections of force from the other Sephirah. Thus, for example, the force of Chokmah is projected simultaneously from Chokmah to Binah, Tiphareth and Chesed, through the paths of Daleth, Heh and Vav; and, in like manner, the force of Binah passes simultaneously to Tiphareth and Geburah, through the paths of Zain and Cheth.

In applying what has been said thus far to your studies of Tarot, it will be evident that the first three Keys, the Fool, the Magician and the High Priestess, may be distinguished from the rest of the Keys by the fact that they symbolize the primary differentiations of the influence from Kether. All the other Tarot pictures symbolize the mixture



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of this primary influence with powers corresponding to other Sephiroth.

The Empress, the Emperor and the Hierophant, for instance, do carry the influence from Kether, since there is no other influence at work anywhere in the Tree of Life; but they represent the specialization of that influence in the particular sphere of activity corresponding to Chokmah. All three of these Keys, each in its own way, represent the operation of the Life-power as the masculine, paternal, procreative influence.

By contrast, Keys 6 and 7, proceeding from the feminine Sephirah Binah, symbolize the operation of the maternal, organizing, formative potencies associated with that Sephirah.

These distinctions are worthy of most careful attention. Remember, when you give thought to them, you are by no means devoting yourself to the study of what is merely a curious, complicated philosophical system. The Conscious Energy flowing from Kether is the animating principle of your human personality. Its various specializations, the ten Sephiroth and the channels of the letters, are modes of your life and consciousness. In making yourself

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familiar with them, and with the relations existing among them, you are obeying the ancient maxim, "Know Thyself."

Through the path of Aleph, the Kether power is transmitted to Chokmah, and because all powers associated with Chokmah are above the human intellectual level, the Fool is the Tarot symbol of superconsciousness.

Through the path of Beth, the influence is transmitted to Binah, and because Binah corresponds to universal subconsciousness, the path of Beth is a symbol of self-consciousness, mediating between Kether and Binah.

Through the path of Gimel, the influence from Kether passes to Tiphareth. This sixth Sephirah is the seat of the Ego of the entire human race--the SON who is "one with the Father (Chokmah)" and equally "one with the Mother (Binah)". Its link with the universal SELF (Yekhidah) is the perfect memory which that SELF has of itself throughout eternity; and because memory is the fundamental quality of subconsciousness, the Tarot High Priestess completes the expression of the power of Kether (which is superconscious in the path of Aleph, and self-



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conscious in the path of Beth) by the manifestation of the third potency of universal consciousness, eternally inherent in the Primal Glory of Kether.

The second path (Chokmah) is called the Illuminating Intelligence. The adjective is מַזְהִיר, mazohiyr, and should be distinguished from the adjective "Luminous" assigned to the path of Daleth. The light in Chokmah is the original light of Kether, considered as the source of illumination for everything below it on the Tree of Life.

Hence Chokmah is said in our text to be the Kether of Briah, or Crown of Creation. It is the starting point for the entire creative series from Chokmah to Malkuth. This is made clear by every special designation of the second Sephirah.

From our human point of view, the conscious energy of Chokmah is superconscious. It is the Life-power's own knowledge of its own nature and powers, transcending every human mental state. In one sense it is the Life-power's awareness of itself, prior to the beginning of a cycle of creative activity; yet here we must be careful not to be led astray by our human time concept. Creation is not what was begun a long time ago. It is a continual

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process, going on now just as surely as it did millions of years ago.

We must remember that the potency of the Life-power is infinite and eternal. No matter how long may be the duration of cycles of manifestation, nothing can exhaust the possibilities of the Life-power. Stretch your imagination as far as you like, so as to carry back the creative process to the limits of your ability to conceive remoteness. From that point till now, however much has been made manifest, and however varied may have been the specializations of the Limitless Light, there have been always, and are now, an infinite number of possibilities of manifestation beyond what we know, or even can know. With every moment of time as we reckon it, a new cycle of creation begins, and the infinite resources of the Life-power are not, and cannot be, limited by what has gone before. This is the meaning of Judge Troward's statement: "Principle is not limited by precedent."

Consequently, Chokmah in relation to Kether is to be thought of as the Life-power's eternal awareness of itself; and in this sense Chokmah is said by Qabalists to be feminine. It is the mirror of Kether. It is the universal consciousness, turned inward and upward toward Yekhidah.



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Thus Chokmah is said to be the body of the letter Yod (י) at the beginning of the divine name יהוה. The upper point of this Yod is Kether. What is meant is that Chokmah is the initial active point of the Life-power's self-manifestation (Kether) expanded into the powers of conscious life which begin all cycles of creation, great and small. It may help you to get the feeling of this idea, even if you cannot fully comprehend it, if you meditate on the symbolism of Key 9 of Tarot. You cannot fail to see that the Hermit is a symbol of wisdom. Nor will you have much trouble in seeing that this old man standing on a high peak typifies both the Way-shower and the actual maker of the path up which climb those for whom he holds aloft his lantern.

Chokmah is called the "Splendor of Unity." In Hebrew this is זְהוֹר הַאֲחֻדוּת, and this phrase illustrates the Hebrew use of a plural form to indicate the general aspect of some thing or quality. Thus the general term for water is יָם, literally "seas," and the general term for divine creativeness is אֱלֹהִים, literally "strengths," which is the plural of אֵל, meaning basically "power," and, in consequence, "God."

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Thus the plural form **אֶחָדִים**, from the singular **אֶחָד**, echad, meaning "one," brings to mind the notion of a unity by no means empty and abstract. It is a unity of unities, a fulness rather than an emptiness.

The divine name assigned to Chokma is **יָה**, Jah, the shorter form of **יְהוָה**. Its first letter is Yod, and, as you have learned from **TAROT FUNDAMENTALS**, Yod is a masculine letter which is related to the ideas of procreation and the initiation of reproductive processes. Because these aspects of the Life-power's self-expression imply a feminine power of the same quality, whereby what is initiated by the male potency may be completed, the second letter of **יָה** is Heh, and this letter is that which, in **יְהוָה**, is held by Qabalists to be the special letter corresponding to Binah, the third Sephirah, known also as **אֵם**, the Mother. Thus the divine name assigned to the second path is that which represents the Life-power as the universal Father-Mother, even though the special qualities associated with Chokmah accentuate the "Father" idea.

In Hebrew, the word for "Father" is **אָב**. Its first letter, Aleph, is symbolized by the Tarot Fool, and typifies superconsciousness. Its



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second is Beth, and represents self-consciousness, symbolized by the Magician. The self-consciousness of Chokmah is universal, and the SELF of which it is eternally aware is Yekhidah in Kether.

The number of the word **אב**, however, is 3, and this is the number of the Sephirah Binah. Just as we find it impossible to think of "Father" without having in the background the idea which is expressed by "Mother," so the very number of the noun **אב** carries us forward to the ideas we shall find associated with Binah.

Nor is this all. The extension of 3 is 6. To think of 3 is to have in mind also the ideas corresponding to 1 and 2, and the sum of 1, 2 and 3 is 6, the number of Tiphareth, which is called "Son." Thus, in the title **אב**, we have a foreshadowing, so to speak, of the Qabalistic "Son" (Tiphareth), as well as of the Qabalistic "Mother" (Binah).

The second Sephirah, as you have learned from other lessons, is the Sphere of the Zodiac, or Sphere of the Fixed Stars. Do not confuse the Hebrew **מַזְלֹת**, literally, "highways," with **מַזְלֵי**, mazawloth, "planets" or "wanderers," which is explained on page 8. The word

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מִלְכּוּד refers to the order and arrangement of the constellations, and it should be remembered that the stars in these constellations are suns, not planets.

In one sense *masloth* represents what, in the New Testament, is called the "kingdom of heaven," literally, "kingdom of the skies." Essentially, in Atziluth, the archetypal world, this is the Universal Mind's idea of the celestial order. This is, so to say, condensed through the three worlds below the archetypal into the actual presence of the physical constellations in the sky. Nor will it escape the notice of attentive readers that the motion which is represented in this order of the heavens is precisely the absolute, or whirling, motion which has its first manifestation in Kether.

When the same whirling force finds expression in the processes of organic life, it becomes *Chaiah* (חַיָּה), the life-force attributed to Chokmah. What requires emphasis here is that the Qabalistic conception of life is inseparable from that of consciousness. The order of the heavens is a *mental order*, and the energy manifested in that order is not only radiant, but also conscious and vital.



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This energy is projected through the path of Daleth into Binah, to complete the activity of the third Sephirah, which is already begun by the influence descending from Kether through the path of the letter Beth. Consequently, in Tarot, the Key that symbolizes the path of Daleth shows a woman crowned with twelve stars, typifying the zodiac. Yet she is pregnant, to indicate that concealed within her is the paternal power of Chokmah (𐤇𐤍, the Father). She herself is a symbol of the outcome of the activity of the path of Daleth, as manifested in Binah. Note also the symbolism of the waterfall (male) and the pool (female) in the picture of the Empress. Furthermore, this Key is numbered 3, which corresponds to the number of 𐤇𐤍, as well as to the number of Binah. Again, at the feet of the Empress is a field of grain, representing the multiplication (really subdivision) which is one of the ideas attached in occultism to 3.

The second path from Chokmah is that of the letter Heh, symbolized by the Emperor. It carries the influence from Chokmah to the sixth Sephirah. Characteristic of this path is the function of Sight. In this connection consider this passage from the eleventh chapter of

## THIRTY-TWO PATHS: 2

the Gospel according to St. Matthew:

“Everything has been handed over to me by my Father, and no one understands the Son but the Father, nor does anyone understand the Father but the Son and anyone to whom the Son chooses to reveal him.”

Far from being the announcement of a personal prerogative of the man, Jesus, this is a perfectly clear statement of the relation between the Qabalistic “Son,” the EGO of all humanity, and the paternal life in Chokmah. Observe that the verb at the end of the sentence is “reveal,” which, in the Greek, has a definite connection with vision. The order of the heavens is rational, and through the open eye of reason it may be perceived. Yet this perception requires of us that we should have awakened to conscious awareness of the true nature of the human Ego.

Finally, from Chokmah proceeds the path of Vav and the Hierophant, in which the Hierophant himself represents the Divine Wisdom, while the ministers at his feet, typifying knowledge (lilies) and desire (roses) stand for the Receptacular or Measuring Intelligence of the fourth path of wisdom, as will be more clearly made manifest toward the end of our next lesson. The Triumphant and Eternal Intelligence,



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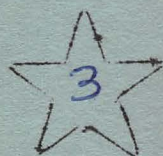
symbolized by Key 5, is the direct expression of the heavenly order, and as intuition makes us aware of that perfect correlation of forces, we are struck by its magnificence (Gedulah, one of the names of the fourth Sephirah) and made conscious of its beneficence (Chesed, the other name).

What you need most to realize is that, when considering Kether and Chokmah, you are taking account of powers resident in yourself. You are indeed a center of expression for the Primal Will, for the ONE SELF. Your whole personality, on all planes, is a vehicle for, and an expression of, the cosmic order. The Wisdom which continually creates the universe has its afode in you. And, as you will, we trust, realize more and more clearly, this abiding presence of the Origin of All is the scientific basis for all the works of power, for all the operations of the Magic of Light, which are the prerogatives of the truly wise.





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## THIRTY-TWO PATHS OF WISDOM

### LESSON THREE

THE THIRD path of wisdom is the Sephirah Binah, Underscandung. It is called the Sanctifying Intelligence (שִׁקְלֵי קֹדֶשׁ, *saykel ha-qodesh*). The Hebrew adjective is from a root which means "to make pure, to set apart, to consecrate."

The basic idea is that of selection for specific purposes, combined with that of perfection. One need only remember that animals intended for sacrifice must be without spot or blemish, to understand that the Sanctifying Intelligence implies something which operates to bring about the best expression of the Life-power's potencies, in forms fully adequate for such expression.

In human life, the Sanctifying Intelligence is what makes saints, and saints are perfected human beings. In the old Rosicrucian terminology, the Grade of Master of the Temple was associated with the Sanctifying Intelligence, and they who attain to this Grade correspond exactly to what the Church calls saints. They are perfected human beings, set apart from the rest of humanity by a superior personal development which enables them to exercise unusual mental and spiritual powers.



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In other lessons on the Tree of Life, we have explained that Binah, cosmically, is the field of separative activity, whereby the infinite possibilities of the Life-power are made manifest in a multiplicity of finite, specialized forms. Thus the idea of multiplication associated with the number 3 is really connected with subdivision. The One Reality does not lose its unity through the creative process of subdivision or specialization which results in manifold appearances. As the single idea of the human body in a sitting posture may be expressed through an endless variety of chairs, stools, benches, and the like, so the cosmic possibility which is behind any class of specific forms is One, however many variations may result from it.

These possibilities in the Universal Mind are recognized by what Qabalists call Chokmah. They are actualized in Binah. In Chokmah, it is as if the Universal Mind looked into itself. In Binah, it is as if the Universal Mind looked into the field of manifestation, and perceived the logical consequences of the possibilities it discerned when looking into itself.

Remember, this power of specialization is personal as well as uni-

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versal. As *The Pattern on the Trestleboard* says, each of us is filled with Understanding, and by that Understanding is guided, moment by moment. Until we reach a certain measure of ripeness, we are not aware of this guidance. We believe ourselves to be autonomous, self-directed beings, gifted with personal free-will.

As we grow riper, we understand the error of this belief. We understand it intellectually long before we have any of those higher experiences of consciousness in which the outline sketch of intellectual understanding is completed in full color, so to say, as a vivid realization of mystical union with the ONE SELF.

Test and trial convince us, even while the illusion of separateness is strong, that by right use of concentration and attention we may link ourselves to a superpersonal source of power (Key 1 and the path of the letter Beth, joining Kether to Binah). Furthermore, by training in creative imagination, we find ourselves able to adapt our personal mental states and physical behavior in such ways that we put ourselves in harmony with the cosmic order. The Tarot picture of this is Key 3, corresponding to the path connecting



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Chokmah to Binah. As we gain skill in this sort of use of our mental powers, we find that the external conditions of our environment do actually shape themselves (as it seems) in accordance with our mental patterns.

Careful self-examination will convince you that whatever understanding of these truths you now possess began as an intuitive perception. You didn't manufacture it. It came to you, from something deeper and higher than your personal intellect. That higher and deeper something is the Sanctifying Intelligence, as made manifest through Neshamah, the Divine Soul. The *single* Divine Soul, remember, that never ceases to be ONE, though its omnipresence makes it dwell simultaneously in all personal souls, incarnate and discarnate, human and non-human (for there are non-human personalities in this scheme, some below and others above the human level, while yet others may be thought of as being, so to say, streams of evolution parallel to that of humanity).

As we begin to experience the truth that we are in touch with something higher, and as we have practical demonstration that our mental patterns do actually take form, we grow in confidence. This

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is why the third path is said to be Firmness of Faith, and Mother of Faith. Faith is more than assurance. It is a power, which can produce psychological and physiological manifestations. Faith cures ailing bodies and minds. Faith heals diseased circumstances. Faith enables those who have attained to full ripeness, to full expression of the Sanctifying Intelligence, to perform works of power far beyond the accomplishment of average men and women. Every one of these works of power is accomplished as a fulfilment of law; and faith is the power which makes these works possible.

In our translation, the third path is said to be 'Root of thy Mother.' We retain this not very elegant expression because the words emphasize the idea that Binah is the root of the material basis of every person's experience. Binah is our mother, the great womb of nature, from which we are all born.

It is the universal subconsciousness, having the same qualities, on the universal scale, which you have learned to associate with your personal subconscious activity. Your personal subconsciousness, in fact, is one with the universal (or collective) subconsciousness, as a bay or inlet is continuous with the



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ocean. Thus Binah is known as the Great Sea, as well as being called *NE'UN*, *Aima*, the Mother.

Two paths lead from the Sanctifying Intelligence, to communicate its influence to Sephiroth below it. One carries the power of the Sanctifying Intelligence down to Tiphareth, and is thus the link, in man's life, between the Divine Soul and the Ego. The other carries the power from Binah down to Geburah, and is the link between the Divine Soul and Volition.

The first of these is the path of Zain, symbolized by Key 6, the Lovers. In the symbolism of this Key, the angel Raphael (God as the Healer) stands for the descent of Kether through the path of Beth, whereby the One SELF is manifest in Binah as Neshamah, the Divine Soul. The woman represents the Great Mother, Binah, as the agency whereby the power of the One SELF is communicated to the Ego in Tiphareth. The man is Adam, the Ego in Tiphareth.

In Key 7, the houses in the background refer to the path of Beth, which joins Kether to Binah. The walled city is a reference to Binah herself, for "Mother," "Great Sea," and "Holy City," are all symbolic names for Binah and the Sanctifying Intelligence. The char-

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iot and the charioteer, together with many other details of the design, give a martial aspect to this Tarot Key. Thus what is in the background of the picture relates to the Sephirah whence the path of Cheth proceeds, while what is in the foreground relates to the Sphere of Mars, the seat of Volition, in which the path of Cheth is completed.

The divine name אלהים, *Elohim*, is assigned to the third path. Note that it is plural, in accordance with the idea that the three Sephiroth on the same side of the Tree as Binah are all associated with the idea of multiplicity. *Elohim*, moreover, is the name given in the first chapter of Genesis as the particular divine name associated with creation. It is the name of the divine self-expression, just as יהי, *Jah*, and יהוה, *Jehovah*, are names connected with the divine self-realization.

In our text, the fourth path (of the Measuring, Arresting, or Receptacular Intelligence), is said to be the origin of all beneficent powers of the subtle emanations of the most abstract essences. These are powers of Chokmah, powers of the universal light-force which is also the life-force of mankind. They are beneficent powers, and are symbolized in



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Key 5, corresponding to the path of Vav, which carries the influence of the Illuminating Intelligence from Chokmah to Chesed, by the ministers kneeling at the feet of the Hierophant, who himself symbolizes the powers of Chokmah, Wisdom.

The text says also that these beneficent powers emanate from one another by the power of the Primordial Emanation, which is Kether. Its power is carried from the first Sephirah to Chokmah through the path of Aleph, corresponding to the Tarot Fool.

All these beneficent powers, then, are modes for the expression of the life-force--of your life-force. They are said to be "abstract essences" because they are subdivisions or specializations of the life-force, like waves in an ocean, or currents within it, though not really separate from the whole expanse and depth of the sea.

In other lessons you have learned that the fourth Sephirah is the seat of memory. This includes both cosmic and personal memory, and the Qabalistic doctrine holds that the Life-power's perfect recollection of itself and of its potentialities, as well as of the entire sequence of events in the creative process, is

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the basis for the continuity of the cosmic order. What we call "laws of nature" are rooted in this cosmic recollection, and the dependability of these laws has its basis in this cosmic memory. Our human memories are capable of being greatly extended by psychological practices which enable us to get below the merely personal level of recollection into the cosmic memory. Some of these processes are included in the technique of yoga, and of related forms of mental practice. Others are used, more or less without conscious awareness of just what is being done, by all who are trained in the research methods of pure science. By this we mean that what appears to be scientific discovery is actually participation in the Life-power's perfect memory of the creative order.

From the fourth Sephirah, the path of the letter Teth, illustrated by Key 8, Strength, carries the influence of the Receptacular Intelligence into the fifth Sephirah, where it is mingled with the influences descending to Geburah from Binah through the path of Cheth. When we come to study the fifth Sephirah in the next lesson, we shall consider this more in detail.

Just now we wish to point out that



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in the symbolism of Key 8, the woman who tames the lion corresponds more particularly to the feminine aspect of Chesed. Here bear in mind that every Sephirah is receptive, or feminine, in relation to that which precedes it, and projective, or masculine, in relation to those which follow. The lion, being red and fiery, corresponds to the force of Mars, active in Geburah. Note that the woman is also a symbol of subconsciousness, and that the basic characteristic of subconsciousness is memory, assigned to the fourth Sephirah.

The second path proceeding from Chesed is that of the letter Yod, illustrated by Key 9, the Hermit. Through it flows the influence from Chesed to Tiphareth. It is the channel which contributes the power of the cosmic memory to the Ego. In the symbolism of the ninth Key, the attitude of the Hermit, who is looking down and back over a path which his own footsteps have made, is clearly related to memory. In Key 9 the masculine aspect of Chesed has greater emphasis, both on account of the letter Yod to which this Key is related, and for other reasons. Yet there are not wanting traces of feminine concepts in this Key, notably in its relation to the sign Virgo.

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The third path proceeding from Chesed is that of the letter Kaph, illustrated by the Wheel of Fortune. Note that the number of this Key is 10, which is the extension of the number 4, attributed to Chesed. Furthermore, Chesed is the Sphere of Jupiter, and Key 10, through the letter Kaph, is attributed to the planet Jupiter. This third path from Chesed ends in Netzach, the seventh Sephirah, seat in man of the desire nature.

In our next lesson we shall study the fifth and sixth paths, with some reference to the Tarot Keys leading to and from them. Beginning with Tiphareth, we shall find ourselves concerned with powers and principles belonging to the field of human personality, as most of us know human personality. After we have completed our examination of the ten Sephiroth and the paths belonging to them, we shall take up a more detailed study of the letters and of the paths to which they are assigned. In that part of our work we shall find many hints concerning the practical use and direction of occult forces.









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## THIRTY-TWO PATHS OF WISDOM

### LESSON FOUR

THE FIFTH path of wisdom is called the Radical Intelligence (שכל נשרש, saykel nesharash). Tree of Life, Lesson 8, says the first three letters of ששרש spell נשר, nasher, eagle. This bird is a symbol for Scorpio, the sign governing the reproductive power used by occultists in practices which lead to man's conscious union with the Cosmic Will.

Scorpio is ruled by Mars. Geburah, the fifth Sephirah, corresponding to the fifth path, is the Sphere of Mars. To Geburah is attributed Volition, the activity of the Life-power which gives man the feeling that he has "personal" will.

When נשר is separated from the rest of ששרש, what remains is the letter Shin (ש). To this letter is attributed the element of fire which is also attributed to Geburah. Shin, moreover, is the alpharetical symbol for the Holy Spirit, because 300, the value of this letter, is the number resulting from adding the values of the letters in רוח אלהים, Ruach Elohim, Spirit of God. We may therefore read ששרש as "Eagle of the Holy Spirit." This is a legitimate Qabalism, however strange it



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may seem to readers unfamiliar with the verbal devices whereby Qabalists hide occult meanings behind the outer veils of language.

"Eagle of the Holy Spirit" refers to the idea that the Life-power is reproductive, as well as creative and formative. It continues and multiplies its own characteristics in the various modes of its self-expression. Even the Bible, which emphasizes the doctrine of God's transcendence, includes many passages to the effect that man is the offspring of deity, and not merely the work of God's hands.

This leads to the conclusion that man is essentially divine. Only the thinnest veils are drawn over this doctrine in many Qabalistic writings. There is reason to believe it may be traced to the presence in Babylon, where the Hebrew esoteric doctrine was first formulated, of wise men from India and elsewhere in the Far East.

Since the symbol of the eagle stands for Scorpio, the word  $\aleph$  may be represented in Tarot by Key 13. The letter Shin is illustrated by the symbols of the twentieth Key. Study these Keys together, and you cannot fail to see that the conscious immortality symbolized by

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Key 20 is a direct consequence of the direction of the force which is the active principle symbolized by Key 13.

This force is closely connected with the feeling of personal will. It is also the basis of muscular tonicity. Flabby muscles and weak will characterize the sexually incontinent. They are characteristic also of persons suffering from deficiency of the internal secretions of the gonads. In this connection we may note that the name Geburah, given to the fifth Sephirah, is from a Hebrew adjective signifying the muscular power of a strong man, and the same adjective indicates also the virile force manifested in numerous progeny.

Our text goes on to say that the Radical Intelligence is so called because it is the "very substance of Unity." Unity here means Kether, the first Sephirah, and is meant to remind the student that the force of the fifth path is the same  $\aleph\iota\epsilon$ , Mezla, which is the primary whirling motion concentrated in the first of the thirty-two paths. This one Conscious Energy is the substance of all things.

On the Tree of Life, the aspect of this energy as substance is particu-



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larly represented by the third Sephirah, Binah, of which Geburah, the fifth Sephirah, is the direct reflection. The Radical Intelligence is said to be within the substance of Binah, to bring out the truth that the ten Sephiroth are not separate entities, but rather ten ways in which the human mind conceives a single reality.

The text continues with the statement that the substance of Binah within which the Radical Intelligence is enclosed itself emanates from within the depths of the Primordial Wisdom. This shows that what we are concerned with in the fifth path is the life-force, חַיָּה, Chaiah, which has its seat in Chokmah. In Geburah the life-force is specialized as Mairs, which is the basis of our feeling of will-power.

Primitive men utilize this power in hunting, in warfare, and in the sex-function. At this level of evolution, the emotion which is dominant in calling forth volition is what is now termed the "fear-rage complex." Fearing starvation, man hunts for food. Fearing his enemies, he engages in warfare. Fearing his name will be forgotten, he begets children to perpetuate himself and continue his name.

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In hunting and fighting, he develops courage, and strengthens his will. Whether he fights or runs depends on whether his gonads and his adrenals, both ruled by Mars, are functioning properly. Here we should remember that one name for the fifth path is  $\overline{W}E$ , Pachad, Fear. Nor should we forget that true courage is not to be confounded with fearlessness. The world's bravest soldiers and adventurers have confessed that they are far from fearless. They face what they fear, and fight it. A coward runs away.

When, in spite of fear, we face our adversaries, and meet them courageously, we find means to overcome them--to bring them over to our side. Thus the name of the fifth Sephirah corresponding to man's highest thought about this path of wisdom is  $\overline{J}$ , Deen, Justice.

What motivated the United Nations in World War II? Primarily, fear of being enslaved by the Axis Powers. This fear led to the will to win, backed by the production of war materials and by the training of our strongest men for battle. Yet, though the military victory was ours, it is only too evident that unless it leads to the establishment of a just and lasting peace throughout the world it will prove to have



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been but a hollow triumph, simply a prelude to an even more devastating holocaust.

We must bring our present enemies over to our side (as we brought our former foes, the English), by demonstrating the actual superiority of the way of life we fought for. Not by loudly asserting that ours is the better way. Not by trying to force "the American Way" on the rest of the world. Force may be necessary, for some years or decades, to police the world; but not until there has been established something like a world republic can there be lasting peace.

This will not be done in a day. Several generations may have to give their best efforts to the bringing about of lasting peace. It will take courage and sacrifice and goodwill. It will require the maximum exercise of intelligence, patience and skill. Yet it certainly can be done, and there are many signs that among the leaders of human opinion there is an honest will to do it. Here may be what William James was looking for when he said men need a substitute for war. The establishment of social justice for all men, everywhere, irrespective of race or creed or color, is an enterprise calling for even greater courage

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and skill than are required for the prosecution of a war. Every field of science and art has something to contribute to this enterprise. All types of skill may be utilized to advantage in this undertaking. Here is a new frontier, beckoning to all adventurous spirits.

Among them, genuine occultists have no mean opportunity. They who are fortunate enough to be among the relatively few who understand how to evoke and direct the subtle powers latent in man have much to offer. The movement for the establishment of a New Order of the Ages, begun by the American Revolution, had its inception in the Western School of occultism, and was based on the doctrines of Qabalalah and Hermetic Science. We who are the inheritors of this wisdom have much to do for the Great Work of extending the gift of freedom to all mankind.

They who are on the occult path have the clearest perception of the truth that behind the veil of appearances is hidden the working of a law of absolute justice. They understand, better than most men, the utter folly of the delusion of separateness. Truly, therefore, is the fifth path called the Radical Intelligence, for he who knows and acts according to knowledge of what



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will-power really is, possesses the very root of freedom. It is the delusion of separateness which breeds wars and enslaves men. The certainty of non-separateness liberates, and when its social, economic and political consequences are seen, and made realities, the result will be the establishment of lasting peace.

No man lives to himself, thinks to himself, or acts to himself. They who have the clear vision of the truth of non-separateness exert tremendous influence on the thinking of their contemporaries. When, in addition, a man has knowledge and skill to increase the range and intensity of his mental broadcasting, he is called to one of the most valuable and interesting works of practical occultism.

This is the work which belongs to the Rosicrucian Grade of Greater Adept. Internal practice in this Grade has to do with exercises which enable the adept to identify his "personal" volition with the One Will manifest in the cosmic order. Much of this practice depends on evidence supplied by science, which demonstrates that every least activity of human beings expresses basic and unalterable laws of the universe. Familiarity with this evidence helps the Greater Adept to

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dispel the delusion that any of his thoughts or words or deeds originate inside his skull or inside his skin. Thus the consciousness developed by a Greater Adept is dependent on his adopting the interpretation of human personality as being the vehicle or instrument of the Divine Soul. In Tarot, this interpretation is symbolized by Key 7, referred to the eighteenth path of Cheth, carrying the influence from the third Sephirah to the fifth.

The first consequence of success in this kind of practice is that the Greater Adept becomes a conscious administrator of cosmic justice. He begins with himself, and trains himself to regard all his actions and work as being, not his own, but merely personal expressions of universal laws. He enters with all his powers of mind and body into action; but, through meditation and reflection, makes habitual the thought that whatever he thinks or says or does is accomplished *through* his personality, rather than *by* it. He looks on his life as being devoted to making manifest the operation of Divine Justice. Thus Key 11 of Tarot, which represents this mental attitude, shows a feminine figure, reminiscent of the High Priestess, but having yellow hair, like the



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Empress, and like the driver of the chariot in Key 7. This symbolism is intended to show that K 11 represents a *habitual* attitude, one which is maintained consistently, because it has been made subconscious.

The other path proceeding from Geburah is symbolized by Key 12. Through it the influence from Geburah passes to Hod, the eight Sephirah. This picture of the Hanged Man is merely a further development of what is shown by K 11. The Greater Adept suspends all ordinary notions of personal activity. He is certain he does nothing of or by himself. He rests secure in his knowledge that the universal life and law support him. He is truly "the adept bound by his engagements" because even the least details of personal activity are seen by him to be "engaged" to the other activities of the cosmos, just as a wheel in a watch is "engaged" to the rest of the works, and moved by the power of the mainspring. It is noteworthy, in this connection, that the Hanged Man is pictured as being a pendulum; and we have been assured by those who are the sources of much of our Tarot knowledge that this piece of symbolism was intended to suggest the very "clockwork" simile we have just employed in this paragraph.

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Through the path corresponding to Key 11 the power of Geburah is carried to Tiphareth, the sixth Sephirah, completing the descent to Tiphareth of the influences originating in the paths above it. The first path to the Sixth Sephirah is that of Gimel and the High Priestess, initiating the activity of Tiphareth as seat of the One EGO of all humanity, which EGO is the Qabalistic (and also the esoteric Christian) "Son," who is "one with the Father." The second path which leads downward to Tiphareth is that of the letter Heh, and Key 4, which links the cosmic order and power of Chokmah to the EGO, and on which the comment given in Lesson 2 is for the present sufficient. The third path from above is that of the letter Zain, illustrated by the Lovers, through which the influence of the Divine Soul in Binah is linked to the EGO. The fourth path which carries power down to Tiphareth from above is that of Yod and Key 9, which carries to the EGO the influence of the Measuring Intelligence of Chesed, and endows the EGO with the riches of the Universal Mind's perfect recollection of itself and of all its powers.

Thus, when we come to the sixth path, we are concerned with something which is a synthesis of all



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the powers of the first five Sephiroth, from Kether to Geburah, inclusive. Here are concentrated the power of the Primal Will of the one SELF; the life-force which, cosmically, carries the stars in their courses, and is at the same time the mainspring in every human life; the influence of the Divine Soul, Neshamah, which is the overshadowing presence pictured as an angel in Key 6; the perfect awareness of all past events, and their relation to one another, which must be predicated of the perfect memory of the Life-power, symbolized in Tarot as the Hermit; and the correct understanding of human volition, which Tarot pictures in Key 11 as the subconscious operation, in our personal lives, of the perfect law of justice directed by the Divine Soul pictured in Key 3 as the Empress, in Key 6 as the angel, and in Key 7 as the rider in the chariot.

Central in the diagram of the Tree of Life is this sixth Sephirah, like a reservoir into which are poured the influences of the five Sephiroth above it, and from which flow, by way of the paths of the letters Nun, Samekh and Ayin, the influences active in man's desire nature, man's intellect, and the Vital Soul which man shares with the rest of terrestrial organic life. Hence the sixth

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path of wisdom is called, most appropriately, the Intelligence of the Separative (or Mediating) Influence.

In none of the short paragraphs of the text we are explaining is the language more clear. It hardly requires comment. Yet we may give some space to the adjective we have translated "Separative."

In Hebrew this is נִבְּדֵל, *nibawdel*, from a verb meaning "to be divided, separated, set apart." It carries also the connotation we indicate in English by "to distinguish." The idea here is that the Separative Intelligence is a mode of consciousness which acts in man as the discriminative power manifest in the field of human personality as that which classifies the various objects of experience.

This is one reason the sixth Sephirah is named אָדָם, *Adam*. The allegory of Genesis says the Lord brought all creatures before Adam to be named, and whatever Adam called them, that became their name. The Namer, in human personality, is the central EGO.

In the lesson on Tiphareth, in the Tree of Life series, we have explained that the Garden of Eden, or "garden of delight," has to do



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with time also, because the letters **ITY**, Eden, may be read with other vowel-points to mean "time." Thus, as Adam is said in the Bible allegory to have been placed in the garden to dress it and keep it, the hidden doctrine here has to do with the One **EGO** of humanity and its time-concept.

The human time-sense is bound up with our recurring experiences of night and day, of the lunar phases, and of the order of the seasons. It is a time-sense peculiar to us as earth-dwellers. One might almost say that our "time" is something we have invented; and, more than this, that we have become slaves to our invention. Thus more than one writer has dealt with the illusory nature of time; and the investigations of those who are seeking to explain the psychology of mystic experience soon make them realize that the idea of time characteristic of ordinary men and women is transcended by those who enter into a higher order of knowing.

Recollection of past lives is, in a sense, an overcoming of the usual limitations of our time-concept. When it occurs, the past becomes the present, in the consciousness of him who has the experience. Prediction of the future is the reverse of

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this. A seer perceives as existing now, what most of his contemporaries, and many members of succeeding generations, consider to be in the future. Perhaps it might not be mistaken to say that the whole of what most of us call past or future really exists *now*, as an all-inclusive reality, present as a whole and in all its details, to the Universal Mind. This may be too simple a way to express it; but in considering this subject we deal with something which eludes even the most careful and subtle forms of words. Thus, if we bear in mind that we are resorting to what Poe calls "a thought of a thought," we shall not fall into the error of supposing what has been said to be anything like a complete explanation, or even statement.

Yet it may serve to help us realize the truth that the One EGO seated in human hearts has now a different time-concept from that of most human beings. This is illustrated by Jesus' remark, "Before Abraham was, I am." He who experiences the higher order of knowing characteristic of the Grade of Lesser Adept has some knowledge of the same sort. It may be only a glimpse, or it may consist of a series of glimpses, which, taken together, give the adept an altogether different time-concept.



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On this, again, is based Jesus' instruction, "Whatsoever things ye ask and pray for, believe that ye receive them, and ye shall have them." He made no attempt to explain this instruction. He simply told his hearers what to do, in order to establish the dominion over circumstances which is the main work of a Lesser Adept. They who follow this instruction, when they begin to do so, are acting on an assumption which they do not understand; but because it is a correct assumption, they speedily accumulate a store of experience which teaches them the value of adopting this mental attitude.

One result is that they rid themselves of impatience. They are free from hurry. They become true believers, of whom it is written: "He that believeth shall not make haste."

We all know that when we feel pressed for time, skill and precision in action are diminished. Thus Eliphas Levi says a magician should work as if he had all eternity in which to complete his undertaking. Likewise, no reader of the New Testament can fail to see that one of the principal gifts of spiritual understanding is awareness of "eternal life," which is really partici-

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pation in a kind of life-consciousness different in quality from our ordinary time-bound interpretations. Thus, in explaining the Tarot Fool, we have said that his girdle symbolizes time, and that when the girdle is removed, his outer garment of black and red, denoting the union of ignorance and desire, may be taken off, to leave him clad in the white robe of wisdom.

The sixth path is said to gather together the emanations of the archetypal influence. The powers of the archetypal world are outside the limits of time. The EGO in all of us is also outside those limits, and the royalty which is indicated by  $\overline{\text{I}}$   $\overline{\text{I}}$   $\overline{\text{I}}$ , *Melek*, the king, one of the names of Tiphareth, is likewise above and beyond our time-concept. Adam is King, exercising dominion over everything below the egoic level, because the true EGO-consciousness is free from the delusions rooted in the common idea that the past *was*, and the future is *to be*, while only the present is actual and real.

When the true, eternal consciousness of the One EGO begins to find expression through a human personality, its first consequence is a change in that person's ideas about death. This is what is symbolized



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by Tarot Key 13 and the letter Nun. The sun, rising behind the landscape in Key 13, refers to this dawn of a new time-concept. It is just the rising sun, at early morning, in order to show that the full awareness (pictured in Key 19) is not what is represented. The sun, moreover, refers to Tiphareth, which is the source of the path of Nun.

The skeleton, furthermore, repeats some of the conventional symbolism we all associate with time. For it wields a scythe, and is, moreover, related to Saturn, symbolized as the reaper, Father Time.

The second path proceeding from Tiphareth is that of the letter Samekh, illustrated by Key 14 of Tarot. In it we see a crown in the background. This symbolizes Kether, at the upper end of the middle pillar of the Tree of Life, on which Tiphareth is placed, with the path of Gimel above, and the paths of Samekh and Tav below. The path in Key 14 stands for the two paths above Yesod, and the pool at its lower end is the ninth Sephirah, seat of the Vital Soul. On one side is an eagle, to indicate Scorpio and the path of Nun. On the other is a lion, which is here a picture of the "roaring lion" which is one of the conventional symbols for the devil,

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so that this lion may be understood to correspond to the path of Ayin, and to Key 15.

The angel is Michael, and the solar disk on his brow identifies him as representing the powers of the sixth Sephirah, which is the Sphere of the Sun. For the Holy Guardian Angel is none other than the EGO which is the true Actor and Knower, manifesting its consciousness and energy through the personal awareness and activity of innumerable human beings. When a student devotes all his personal actions to the direction of this Holy Guardian Angel, there results a modification of the activities of the Vital Soul and its automatic consciousness. The practice of sompletely devoting all personal action, both mental and physical, to the SELF brings about the purification of the automatic consciousness. Of this, the inevitable result is an alteration of the habitual, subconscious time concept. All wise books testify to this, some very explicitly, others by more or less veiled intimations.

The last path proceeding from Tiphareth is that of the letter Ayin and Key 15. This path and its Key have to do with the means whereby the EGO in Tiphareth effects changes in man's personal intellect, which



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corresponds to the eighth Sephirah, at the lower end of the path of the letter Ayin.

In our lessons on Tarot, we have explained that the skeleton in Key 13, the angel in Key 14, and the devil in Key 15 are not three different things. They are three aspects of the one EGO, as that EGO appears to personal consciousness. In dealing with Key 15 we are to understand that the devil is really Master of the Game. He represents the way the EGO appears to the ignorant. He typifies what seems to be the threatening lion of Key 14. Yet he really is what brings about man's intellectual development, and for this reason the symbol of Mercury is a prominent detail of Key 15. It is by meeting and solving problems which threaten him that man develops intellectual power. So long as man accepts the superficial appearances of his environment at face value, his intellect does not evolve. So long as he believes in evil spirits, or in a single Lord of Evil, attended by hosts of malicious imps, he cannot catch even a glimpse of the Eternal Splendor corresponding to the eighth Sephirah.

The royal power seated in his heart, however, will not let him rest. It prods him into investiga-

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tion and action. It frightens him into doing something to remedy his miserable situation. For primitive man, this leads to the development of systems of flattery and propitiation, and to the invention of magical ceremonies which themselves evolve into religious rites. These are clumsy expedients, yet they do have some power because they bolster up the confidence of those who believe in them, and this confidence is the beginning of scientific faith.

Out of these primitive magical and religious systems are unfolded better and better methods for controlling circumstance. From magic to science is a long journey, but our knowledge of man's evolution can trace every step of the way. Nor does science altogether eliminate magic. It does get rid of the silly superstitions of primitive magical systems, but besides this, it retains much which derives from primitive forms of practice, because those forms, though the theory behind them was erroneous, are really efficacious.

What needs emphasis here is that the evolution of successive races of mankind, and also the development of any given personality in wisdom and power, is the work of the EGO in



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Tiphareth, and not the work of the personality itself. Up to a certain point, every human being is simply the subject of an operation conducted by the EGO. This operation, for any given person, covers a long series of incarnations. Eventually, it brings the person to a stage of unfoldment where he is able to recognize what has really been going on. At first, this is only a glimpse, and most of the time all the man's feelings and sensations appear to contradict what his intellect, in its highest activities, dimly and partially perceives.

As understanding grows, he realizes more and more that his personal development is a response to something above the personal level. The real entity at work is the EGO, represented by the six-pointed star in the Hermit's lantern, or by the charioteer in Key 7. For the latter stands for the Son, as well as for the Divine Soul, and there is a sense in which the central figure in any one of the Tarot Keys stands for this same EGO. We may, for example, think of the unfoldment of personality as being brought about by the cyclic manifestations of the Life-power pictured by the Wheel of Fortune, or as being the consequence of the law that all things below the

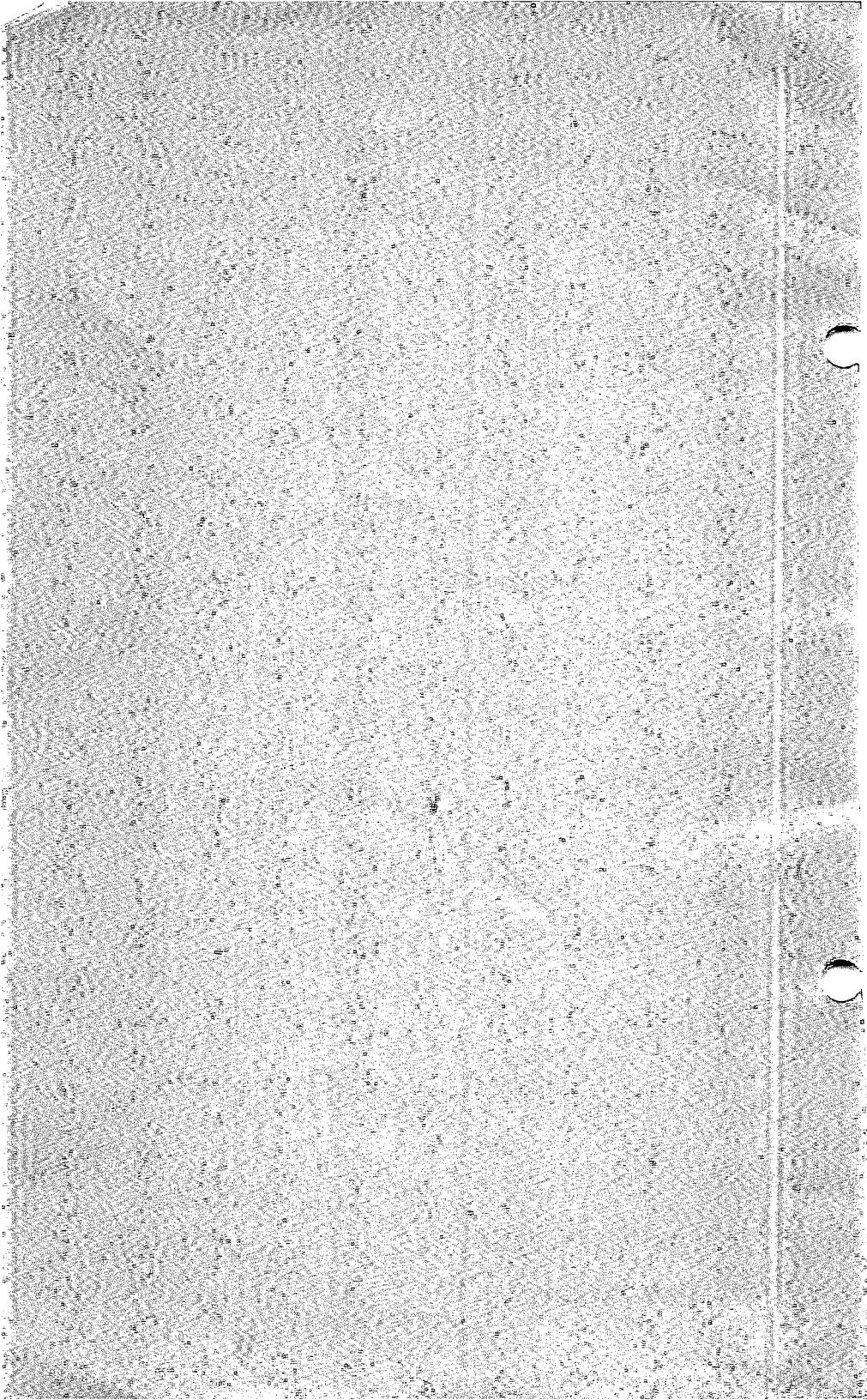
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human level are shaped by human sub-consciousness, as shown in Key 8.

For Tarot simply repeats one truth from twenty-two points of view, to which we add ten other aspects of the same truth, the ten Sephiroth. This is the truth that every human personality is *worked upon* by the Life-power until it becomes a perfected instrument, able to express that Life-power's inexhaustible energy, consciousness and substance. The practices of higher occultism have for their object the clearing of the channels through which the influence from Kether flows down into the level of embodiment which is represented on the Tree of Life by Malkuth, seat of the physical body.

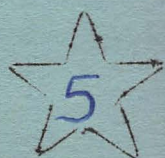








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## THIRTY-TWO PATHS OF WISDOM

### LESSON FIVE

THE SEVENTH path of wisdom is the Sephirah נצח, Netzach, Victory. This is the Sphere of Venus, and the seat of the desire nature in human personality. It is energized directly by the influence proceeding downward from the fourth Sephirah through the path of the letter Kaph. With this is combined the influence from Tiphareth, descending through the path of the letter Nun. Note that in the color scheme of the Tree of Life, the color of the seventh Sephirah is green, a mixture of the blue of Chesed with the yellow of Tiphareth.

Netzach is, moreover, the diametrical opposite to Geburah, the Sphere of Mars, and this recalls the hidden relationship between will and desire, which in mythology is indicated by the story of the clandestine love of Venus and Mars. Behind this myth is the idea that volition and action (Mars) are inseparable from the Venusian image-making power which is expressed in desire.

The seventh path of wisdom is called Occult or Hidden Intelligence (שכל נסתר, saykel nesether), from the verb סתר, sawthar, to hide, to veil, to cover, to conceal. The



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text makes it clear that the powers of this path are to be thought of as being hidden from the eye of sense, for it says the seventh path is "the brilliant splendor of all the intellectual powers which are beheld by the eye of faith."

What we have translated as *intellectual powers* is הכחות השכליים, ha-kakhoth ha-saykeliym, and the second of these two words is simply the plural of שכל, saykel, which we translate "intelligence." What is intimated here is that all the powers of consciousness are concentrated in the seventh path.

Yet we may pause to ask ourselves why, in this particular path, the emphasis is on veiling, or concealment? The answer suggest itself when we stop to consider the way desire manifests in human consciousness. When we desire something we want it, and this means we seem to lack whatever we want. To the eye of sense, there is no visible evidence that we really possess what we desire. The form and shape of external conditions appear to say to us that something is missing.

When, however, we understand that the whole creation is mental, and that the condensation of the invisible, intangible powers of mind into

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the visible, tangible things of the physical plane is always a projection of the Life-power through mental images, we can better understand the special title given by Qafalists to the seventh path. The eye of understanding and the thought of faith see our desires as being something rising into our personal consciousness because the Life-power makes them rise. [Our desires are intimations of what is already prepared for us.]

Thus it is written that the Lord answers before we call. Human desire is the agency whereby the Life-power brings into expression those activities which carry the creative process beyond the general averages which are the limits of manifestation at subhuman levels.

If we say that human personality may be regarded as being an instrument designed by the Life-power for the fulfilment of its cosmic purpose, we shall put the matter in language sufficiently accurate. Human desire, and the forms of mental imagery human desire clothes itself with, are the means for demonstrating the truth that the cosmic order is a success process. [Yet all man's desires are really his intuitive perceptions that what he wants is really already his.] Hence the truly



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scientific way to become witnesses of the actual, external embodiment of what we want is, as Jesus said, to believe we have already received what we desire.

This is the thought of faith. Not blind. Not resting on authority. A thought, on the contrary, to which every achievement of man bears witness. They who succeed are they who perceive with the eye of understanding that what they want is already an assured part of the cosmic order. They ground their faith on their knowledge of things as they really are.

They who do this are always in the minority at any given period of history. For what they take for their basis of expectation is what Key 10 of Tarot pictures. They have a better vision of the cosmic order. Their comprehension of the possibilities in man himself, and in his environment also, is clearer than that of most persons. Man feels the wish to fly. He has an intuitive perception that he really can fly. It begins with such fantasies as the story of the Magic Carpet; but ultimately it finds realization in our great airplanes. The airplane was just as possible, in the nature of things, two thousand years ago as now. Yet not until the Wrights com-

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pleted the mental image to which many of their predecessors had contributed, not until they saw it with the inner eye which penetrates into the nature of things, not until the thought of a rational, scientific faith had sustained them through all seeming failures and discouragement, did they achieve the actual flight at Kitty Hawk.

In our studies of practical occultism we apply the same principle to human personality itself. We refuse to adopt the popular view that human nature cannot be changed. We see ourselves as participants in an evolution by no means completed. We live in a fortunate period, because the various branches of science have accumulated sufficient evidence to make possible for thousands a truly rational faith in themselves, and in the cosmic order of which their lives are expressions.

This faith is not new, by any means. It is the same faith which has worked "miracles" for millenniums. There have always lived a few intuitive persons who have been able to put this faith to the test of actual trial. What is different now is that it is far easier to build up such faith because so many established facts support it.

An old Latin commentary on the



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seventh path says: "It is called Hidden because it is not to be comprehended by intellectual reckonings only; yet we distinguish it from the first path, because the latter is truly incomprehensible, whereas this may be comprehended; and this path is also called that of intellectual substance." This means that comprehension of the seventh path requires, in addition to the self-conscious knowledge of man's intellect, the operation of an intuitive realization. There is nothing in the surface appearances which are the basis of man's "intellectual reckonings" which enables us to see with the "eye of understanding," and think with the "thought of faith." We must be taught from within.

Hence Netzach is at the base of the Pillar of Mercy or Wisdom, receiving the influence which flows first from Chokmah into Chesed through the path of Vav. The consequence is the comprehension pictured by Key 10, which represents something seen by the eye of the mind, but invisible to the eyes of the body.

From the seventh Sephirah three paths proceed. Two serve to carry its influence to Sephiroth already energized. The third is the channel

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which begins the actual operation of the tenth Sephirah.

Of these, the first path is that of the letter Peh, illustrated by Key 16. This symbolizes the overthrow of "common sense" by spiritual intuition. It stands also for the Mars force which is active in Geburah, and which finds expression in the activities pictured by the Emperor and by Death. It is the force which works in man's brain to give him the higher vision which sees into things, instead of just looking at them. It is the force which is not only the means whereby man's physical life is reproduced in his posterity, but also the power which enables him to reproduce himself in new patterns of circumstance. This last, at its highest level, is what man may use to bring into existence a new species of person, mentally and physically beyond the limitations of nature-evolved *homo sapiens*.

This path of the letter Peh ends in the eighth Sephirah, which we shall consider in the second part of this lesson. For the beginning of what is pictured by Key 16 is in our desires. We want to be more than we seem to be. We want to transcend our personal limitations. Sooner or later, this desire to be more upsets



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the false knowledge symbolized by the Tower. It prepares us for the awakening which shows the folly and the unreality of our supposed independence and isolation; and when we are truly awakened from the dream of common sense, we begin to realize what our glorious destiny really is.

The second path proceeding from Netzach is that of the letter Tzaddi. This is associated by Qafalists with meditation. [Meditation is what carries the thought of faith into man's subconsciousness, where it begins to influence the activities of the Vital Soul.] In the highest ranges of practical occultism, meditation is employed to evolve the etheric pattern of the new creature. The truth that new organism results from the desire for new function is here in evidence. We must want to be more than we seem to be. We must dwell on our image of the new creature. Meditation transfers that image to the field of the Vital Soul or automatic consciousness, and the latter then proceeds to set in motion the activities which bring the new creature into actual manifestation. Our conscious part in this is to meditate on the image, and this image gets clearer and clearer as we meditate.

The third path from Netzach is

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that of the letter Qoph. This is the path which begins the actual operation of the tenth Sephirah. Remember that the latter is connected with man's physical body. During sleep, the desires we formulate clearly are impressed on the cell-structure. Moreover, when we follow the technique explained in SEVEN STEPS, Lesson 6, we use the powers symbolized by Key 18.

The eighth path of wisdom, corresponding to the eighth Sephirah, Hod, is called the Perfect Intelligence (שכל שלם, saykel shalom). The adjective שלם, shalom, means "complete, finished, whole." It also signifies "sound, healthy."

In *The Pattern on the Trestleboard* this path is definitely related to what, in our time-concept, is future. Thus the sentence assigned to it begins, 'I look forward with confidence.' The three Sephiroth which constitute the Pillar of Severity or Strength, it should be noted, all have to do with this prospective, or future, view of the Life-power's activities. [Binah, the third path of wisdom, refers to the Life-power's awareness of the logical consequences of what it knows itself to be, and what it knows itself to be is Chokmah.] Geburah, as the seat of volition, is concerned



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with the application of power to effecting changes which, when volition is first exercised, are not yet manifested, and, consequently, lie in the future. [Hod, as the seat of intellect, is chiefly concerned with the self-conscious process of formulating plans which shall transform desires into actualities.]

Thus Hod is the Sphere of Mercury, and in Tarot Mercury is symbolized by the Magician. This Key shows a man who applies power drawn from above to the garden below him. On his table are the implements which he arranges in various patterns. At his feet are flowers, the reproductive organs of the plants which bear them, and these flowers are the forerunners of fruit which is yet to come. Thus Key 1, which is also related to the path leading from Kether to Binah, has a very definite suggestion of activity aimed at results which are, according to our time-concept, in the future.

These three Sephiroth correspond to the black pillar on the north side of the picture of the High Priestess. This pillar is marked with the letter Beth, and this letter is not only the letter of the path leading from the first Sephirah to the third, but is also the initial letter of בִּינָה, Binah.

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In contrast to it is the white pillar marked with the letter Yod, said by Qabalists to be the special letter of Chokmah. On the same side of the Tree of Life we find the path of Yod, leading from Chesed to Ti-phareth, and the symbolism of Key 9 shows an old man, representing experience, and wearing a garment colored gray, the hue attributed to Chokmah in our color-scale.

The white pillar is the pillar of the manifest, and all its three Sephiroth relate to what, in our time-concept, is past. As soon as we become aware of anything whatever, that of which we are actually aware is something which *has been*. In a sense, it was there before we knew it, and no sooner do we know it than the knowledge itself belongs to our personal past history. The *known* is the past, the *unknown* is the future. [Chokmah, Wisdom, is the Life-power's awareness of what it always *was*. Chesed, Mercy, is its awareness that it was always beneficent, and always able to supply everything necessary for manifestation.] Netzach, though related to desire, is never correctly understood until we see that when a desire rises in our minds it is really founded on a possibility, or potentiality, which was already present



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before the special form taken by the desire took mental shape.

Be sure you make yourself familiar with the ideas we have just tried to explain. It may take a little extra study, but there are many practical consequences which follow. What is manifest is *past*, as the writer of Ecclesiastes tells us when he says: "That which hath been is now."

On the other hand, when the intuitive power of Neshamah, the Divine Soul seated in the third Sephirah, Binah, comes into play in human personality, it deals always with what is to come. In its highest manifestations this is the foresight of the seer, which discerns the shape of things before those things become actualities. Again, the fifth Sephirah is called Pachad, Fear, and nobody dreads the past: it is the unknown future that inspires our terrors. Finally, the Perfect Splendor of the creative process is also in the future. We anticipate perfection, but we have not yet experienced it.

All this, however, relates to man's ordinary time-concept. In the higher order of knowing, we perceive with the writer of Ecclesiastes that, not only is it true to say, "That which hath been is now," but equally correct to declare, "That

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which is to be hath already been." This higher order of knowing, the consciousness of eternal life, lifts us out of the illusory time-concept of past, present and future. It makes what is to come as real as what has been. More than this, it makes what is to come *identical* with what has been. To ordinary human logic, such identification of the eternal future with the eternal past seems unreasonable. Seers know it to be true, and their knowledge has practical consequences of tremendous importance.

Our text says, therefore, that the Perfect Intelligence is the 'dwelling-place of the Primordial.' Another permissible translation of תְּכֻנַּת הַקְּדָמוֹת, tekunath ha-qadmuth, would be "Treasure of the Primordial." The noun תְּכֻנַּת, tekunath, is from a root meaning "to arrange, to measure," and thus it suggests the same idea that is implied by Beth, the house, and by the arrangement of the Magician's implements. This idea, again, is implied by the flowers in the Magician's garden, for they are cultivated flowers, and the art of horticulture has brought them from their wild state into a more perfect manifestation of the possibilities present in the wild plants, which cannot be expressed



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until the introduction of the Personal Factor of human intellectual activity brings out these latent potencies.

The potencies were always there. Every advance toward a greater perfection is but the utilization, the development, the unveiling, of the Primordial Treasure. Hence all valid magical processes invariably assume that the objective to be reached is, so to say, a *fait accompli*. They affirm the existing reality of conditions and circumstances which do not yet appear to the eye of sense. A true magician does not attempt to force the future into a shape conformable to what he wants. Like the Magician in Tarot, he is rather a witness than an actor.

Here, therefore, is a touchstone which will enable you to detect the error in all systems of "black magic." Not merely in the older systems which seek to compel spirits, good and evil, to do the bidding of the operator. Much relatively modern "magical practice," such as we find in some systems of applied psychology, "advanced thought," and "mental science," so-called, is tinged with the same fundamental falsehood. Whenever an ignorant religionist presumes to

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tell God what to do, and calls this ridiculous endeavor to interfere with the cosmic order "prayer," this error is present. They who indulge themselves in vain repetitions of "decrees," thinking to be heard and answered because of their "much speaking," do likewise. They who waste their time trying to impose "personal will" on people and circumstances are equally mistaken.

Thus our text says the Perfect Intelligence "has no root in which it may abide, other than the recesses of Gedulah, whence its essence emanates." Gedulah, or Chesed, is the Life-power's unfailing beneficence. In one sense, it is Providence. Right affirmation needs no vain repetitions: it is the simple declaration that the desirable perfection of things to come is provided for already. The root of all future blessings is the Life-power's loving provision for our every need. It is not God or nature that we must force into bringing to pass what we want. Rather is it our own perception that we must clarify. True, we must make clear patterns, but when we have made some progress on the occult path, we shall understand that these patterns, like the patterns of the tabernacle and its furniture, in the Old Testament story, are truly shown



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to us. They are not our personal productions. They are gifts from above and from within.

Thus the path which sets the eighth Sephirah into activity is that of the letter Mem, through which the true 'will power' flows into Hod from Geburah. It is the path of the Hanged Man, symbolizing the consciousness, "I do nothing of myself." Magical training has for its object man's awakening to knowledge that good is *inevitable*, that the best is to be confidently expected. Such training calls for the self-surrender pictured by Key 12.

The other path which leads down to the eighth Sephirah is that of the letter Ayin, symbolized by Key 15. Our opportunities often make their first appearance as adversities. When we become aware of present limitations, when we feel that we are in bondage, closer scrutiny of the antagonistic situation itself is the only intelligent procedure.

As the Rosicrucian *Confessio* puts it, "Even in the same place where there breaketh forth a new disease, nature discovereth a remedy against the same." Every evil is a mask concealing some positive good. Every appearance of imperfection hides the possibility of some fresh manifestation of the Eternal Splendor.

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The Adversary is really the Redeemer who saves us by teaching us the rules of the game of life.

Thus the eighth path is really man's growing intellectual awareness of the essential perfection of the cosmic order. The power at work in it is, basically, the power of concentration, operating in the field of man's self-conscious awareness.

Note that the two Sephiroth whose direct influences are conjoined in the eighth path are the fifth and the sixth. The influence from Geburah descends through the path of Mem. The influence from Tiphareth enters Hod through the path of Ayin. In the color scheme of the Tree of Life, the orange of Hod is the mixture of the red of Geburah with the yellow of Tiphareth. It is also the color complementary to the blue of Chesed, just as the green of Netzach is complementary to the red of the fifth Sephirah.

The life-force in Chokmah, the Divine Soul in Binah, memory in Chesed, and volition in Geburah, are *above* the EGO in Tiphareth. *Below* the EGO are the desire nature in Netzach, the intellect in Hod, the Vital Soul in Yesod, and the physical body in Malkuth.

Through the EGO the will-power



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derived from Geburah by way of the channel of the letter Lamed is passed down to the desire-nature by the channel of the letter Nun. Through the EGO, again, the Life-power's eternal recollection of its own beneficence passes by way of the channel of the letter Yod, and by the channel of Ayin, to Hod. Desire is complementary to will, Netzach to Geburah. Intellect is complementary to memory, Hod to Chesed. Be sure to consider this with a diagram of the Tree of Life before you.

Descending from the Perfect Intelligence are two paths, those of Resh and Shin. The first of these carries the patterns arranged by intellectual activity to the level of the Vital Soul. In the corresponding Tarot Key, the sun at the top of the picture stands for the eighth Sephirah itself. For the Sphere of Mercury is to be carefully distinguished from the planet Mercury. Our day-star, like all other suns, is a concentration of the Life-power's self-conscious energy, and that self-conscious energy is the Mercury of the Sages, concentrated in the EGO in Tiphareth.

In the same way, the EGO which is the Mercury of the Sages is also the *Sphere* of the Sun. Consequently the sixth Sephirah has the yellow color

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which is attributed to the path of Beth, and the planet Mercury, while the eighth Sephirah has the orange hue which is attributed to the path of Resh and the Sun.

Following up this clue, you should be able to see that Chesed, the Sphere of Jupiter, itself is really the Moon, and hence is tinted the blue of the path of Gimel. Similarly, the ninth Sephirah, which is the Sphere of the Moon, is identified as being really Jupiter by the violet color which is attributed to the Path of the letter Kaph. Or it may be even more accurate to say that, among the Sephiroth, Chesed stands for the great reservoir of power astrology associates with the Moon, Tiphareth for the reservoir of the Mercurial power, Hod for a concentration of the cosmic solar force, and Yesod for a like concentration of Jupiterian power. Among the Sephiroth only Binah, the Sphere of Saturn, Geburah, the Sphere of Mars, and Netzach, the Sphere of Venus, are distinguished by the colors that are assigned to the planets of the same names. Thus Saturn, Mars and Venus may be said to operate in and through their own types of cosmic energy, but the Sun works through the activity of Mercury, Mercury through the activity of the Sun,



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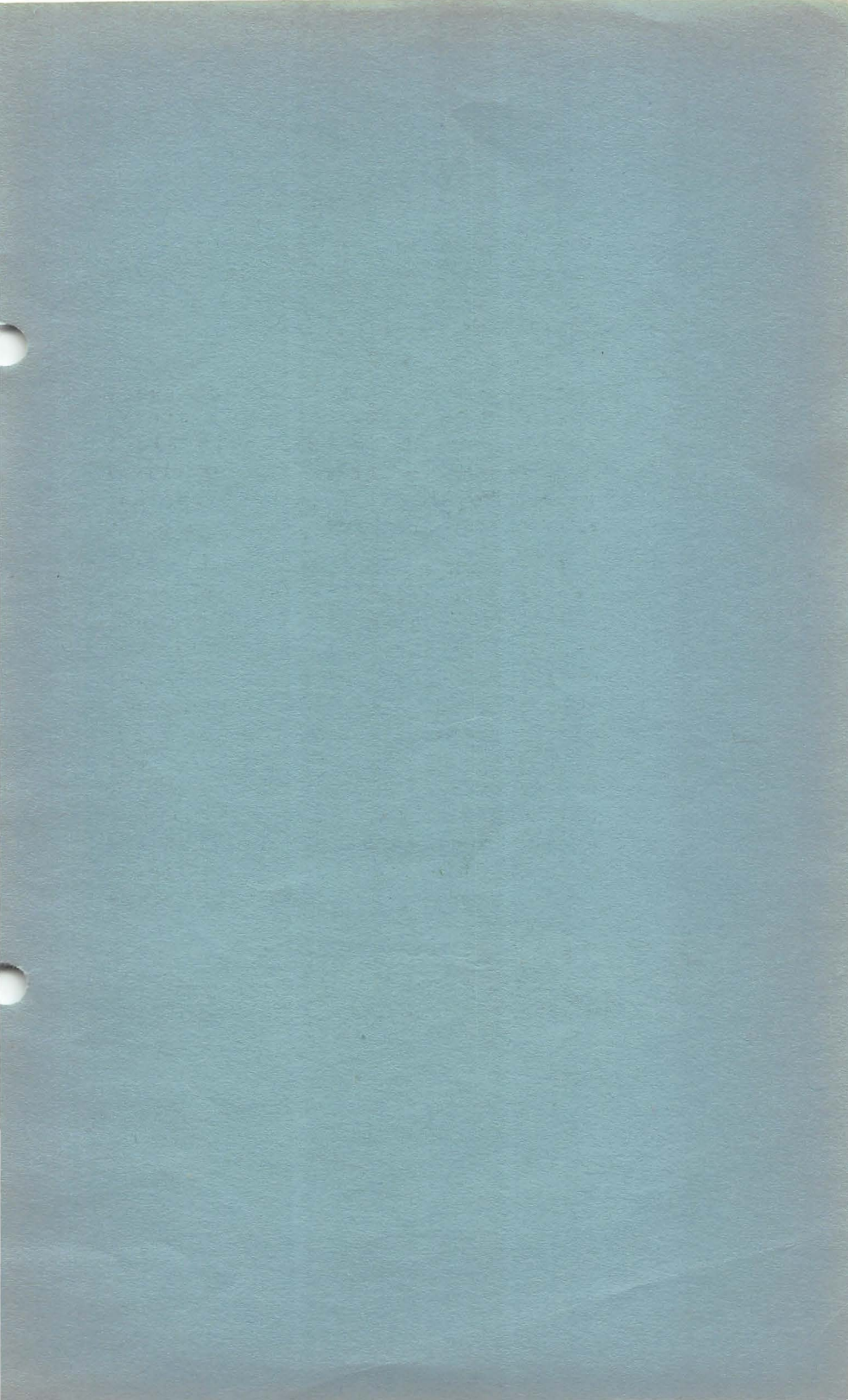
Jupiter through the cosmic concentration of lunar force in Chesed, and the Moon through the cosmic reservoir of Jupiterian force in Yesod.

This may be a little premature. It is by no means the whole story. We include it to put truly alert students on the track of a practical secret which, at this writing, has never before been so plainly stated.

The path of Shin which proceeds from Hod to Malkuth carries the patterns framed by the intellectual activity of the Perfect Intelligence down to the physical plane. The result of this is the "resurrection" of the spiritual body, the formation of the "new creature," the actual incarnation of the man who is beyond the limitations of the ordinary specimen of *genus homo*. Thus the path of Shin, on the Tree, balances that of Qoph, and is of the same length.

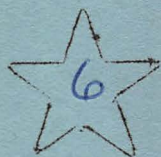
Our next lesson will complete our explanation of the Sephirotic paths of wisdom. It will deal with Yesod and Malkuth.

problem answered: We do not use will to bring things to pass. We must perceive the patterns shown as clearly. Making mental images then brings into manifestation that which already is.





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32 PATHS



## THIRTY-TWO PATHS OF WISDOM

### LESSON SIX

THE NINTH path of wisdom is the ninth Sephirah, **Yesod**, Foundation or Basis. Remember that the name of this Sephirah shows it to be the basis or support, not of the Tree of Life, which is rooted in Kether, but of the tenth Sephirah, Malkuth, which is the sphere of sensation and embodiment.

Yesod is the seat of the Vital Soul, **Nefesh**. This Nefesh is latent in the mineral kingdom, where it is the substratum of consciousness which maintains the consistency of the laws of "matter" which are revealed by research in the fields of chemistry and physics. In the vegetable kingdom the same Nefesh is made more evidently manifest as being alive, because plant structures, from the simplest to the most complex, have the power of reproduction which is the main characteristic of organic, as distinguished from inorganic, matter. In the animal kingdom, through the working of an evolutionary process in which reproduction is the fundamental activity without which none of the other forms of development and mutation can be manifested, the Nefesh builds for the manifestation of the poten-

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cies of the Life-power an ascending scale of bodies, culminating in the production of the human organism. The latter, responding gradually to the drive of this same Nefesh, has undergone various changes. These "waves" of human evolution are the root-races and sub-races, concerning which we hear a little which is true and wise, and much which is false and foolish, from the writers of Theosophical literature. Yet the idea set forth by H.P.B. and her followers is basically true, and is, moreover, not mere supposition. The survivors of the earlier forms of human development are living on this planet today, and the remains of the earliest human beings, along with traces of their arts and modes of life, are among us also.

Now, one of the neo-Theosophical dogmas is to the effect that there is even now evolving the beginning of a new race of human beings, who will differ from the humanity we know now as much as Caucasians differ from Hottentots or Australian aborigines. In the writings of some proponents of this theory, one reads that America is to be the scene of the development of the new race, and some go so far as to say that Southern California will be the locality in which we may expect the first



members of this new order of human beings to make their appearance.

Ageless Wisdom as taught by the Western School does not accept this theory. It holds that the biological development of man has reached its term. Yet it is at variance with the materialistic view that ordinary *homo sapiens* is incapable of further evolution.

What Ageless Wisdom does teach is that a further evolution is possible as the result of man's own efforts. An evolution, moreover, in which the basic motive power will be what it always has been, namely, the reproductive force resident in the Vital Soul, which manifests itself in the building, and in the modification, of organic structure.

This evolution, however, is not purely biological, not merely genetic. It is a *conscious* evolution, in which the person who is evolved into a new species of human being is an active participant, knowing what is being accomplished, intending that it shall be achieved, and deliberately adopting ways of thought and action which shall make him a member of what Judge Troward calls the Fifth Kingdom. What is more, even a Hottentot or a Bushman, trained from infancy in ways of life which are

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the common lot of members of the so-called "higher races," might conceivably be able to enter into the Fifth Kingdom; and it is a matter of historical record that many persons whose bodies represent earlier waves of evolutionary development than do those of the Caucasian race have succeeded in reaching the goal of what the alchemists concealed in their writings concerning the Great Work. A man's skin may be black, brown, yellow, or red. He may be Oriental or Occidental, he may be Aryan (whatever that is) or Semitic. If he learns what to do, and does what he learns, he will become a member of the Fifth Kingdom, and though his physical body will remain what it was before he began his practice, so far as externals are concerned, actually he will have become a member of a new species.

*Neftesh* Consider the letters of the word **NEFTESH**. It begins with the letter Nun, attributed in Qabalah to the sign Scorpio, which governs the reproductive organs of humanity. Its middle letter is Peh, which represents the Mars force. The last letter is Shin, which represents the spiritual fire.

Trace these letters on the diagram of the Tree of Life. Nun is the link between the EGO and the desire



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nature; and Ageless Wisdom declares explicitly that they who enter the Fifth Kingdom are they who desire to do so, being impelled to entertain that desire by the influence flowing from the EGO into the desire nature. What is more, it is the common spectacle of physical death which awakens man to the point where he desires to be free from the bondage to death which seems to be the lot of us all.

Peh, the second letter, is the link between Netzach, seat of the desire nature, and Hod, seat of the intellect. Before the desire for release from bondage to death can be fulfilled by entry into the Fifth Kingdom, a great many errors must be overcome. The mistaken supposition that every human being is an autonomous, self-acting creature must be erased from consciousness. The supposition that immortality is a post-mortem state, happy or painful, according to whether or not one accepts some particular religious creed, or performs certain religious rites, must be got rid of completely. After these errors are eliminated, it becomes possible to make ever more perfect patterns, plans which are soundly scientific, for the new creature one is to become as a result of practice.

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By the time this stage of the Great Work has been reached, one has learned that he participates rather as a witness than as an actor. His mind and body, to be sure, do go through certain motions, and the result is a definite modification of his physical organism. Yet he knows that what is pictured as a lightning-flash in Key 16, and as an angel in Key 20, as well as by the symbol of the reaper in Key 13, is a *super-personal* power. It is really the power of the EGO in Tiphareth, which brings every single person who enters the Fifth Kingdom into that higher order of knowledge, action and life. This is what runs like a golden thread through the New Testament parables. It is the certain destiny of all mankind to enter the Fifth Kingdom eventually; but they do not enter all at once, nor do they enter by a biological evolution. "Flesh and blood do not inherit the Kingdom." The EGO is the Good Shepherd of the parables, and none of the sheep, the human personal expressions, is ever lost forever. It may take many incarnations to bring a given personality to the point where it can participate in its conscious evolution. That it will arrive at this point ultimately is a fundamental tenet of



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the Western School of Ageless Wisdom.

On the Tree of Life, three paths lead to the ninth Sephirah from the Sephiroth above it. They are the paths of Samekh, Tzaddi and Resh.

The path of Samekh is illustrated by the symbolism of Key 14. It shows the EGO as the Holy Guardian Angel, tempering and modifying the Vital Soul, and communicating to it the direct influence from Tiphareth. The pool at the angel's feet is a symbol for Yesod. The lion is, in this picture, a symbol for the twenty-sixth path of the letter Ayin, and the eagle stands for the twenty-fifth path of the letter Nun.

The path of Tzaddi corresponds to the function of meditation. In the corresponding Tarot Key, the Star, the nude woman kneeling is a symbol for the EGO, because the EGO, though usually termed by Qabalists the Son, is really androgyne. Meditation is really a function of the EGO, which raises to the conscious level the powers of the automatic consciousness in Yesod, symbolized in Key 17 by the pool. Every record we have inherited from the wisdom of the past says that he who seeks to enter the Fifth Kingdom must meditate. Every record testifies, also, that however much it may seem to us at

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first that meditation is a personal activity, when we really succeed in meditation we discover, as one of our affiliates put it years ago, that what happens is not what *we* meditate, but rather that we are *meditated*.

The path of Resh is pictured by Tarot Key 19, the Sun. It represents the early stages of man's conscious awareness that he is actually becoming a new creature. It is a picture of something which occurs at both conscious and subconscious levels. The two children symbolize these two modes of personal consciousness, and the sun behind them is like the angel of Key 14. They are personal embodiments of what some have called the "solar consciousness." "Their dance in a fairy ring is a manifestation at the personal level of the conscious energy of the EGO in Tiphareth, symbolized by the day-star overhead, with its human face.

It is through these paths that the influence from above descends into Yesod, and it is by their activities that Yesod becomes what is called in our text עֵינַי טָהוֹר, saykel tahoor, the Pure Intelligence. The adjective tahoor means primarily *clean*. It gives the lie to all those false notions, prevalent even now, which



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put the stigma of impurity and uncleanness on those powers of organic life which are truly basic in evolution. False dogmas of exoteric religion are partly responsible for such errors. The average person's bad conditioning in childhood, and his preoccupation with sense-experience, contribute their share to the grave misunderstanding of this matter. The first lesson for every practical occultist is taught, as Jesus is said to have taught it, by the example of the flowers. There is no more impurity in the processes of animal and human reproduction than there is in the flowering of plants. It is a gross error to suppose that entry into the Fifth Kingdom requires repudiation of any normal function of the human body. What a true practical occultist achieves is not effected by painful asceticism. He makes himself a member of the Fifth Kingdom by utilizing the *residual* reproductive power, by making use of the tremendous surplus which causes so much trouble when it is not managed intelligently. He is like an engineer who devises and erects dams to hold back flood-waters and conserve them in reservoirs, from which they are carried through a system of canals and irrigation ditches. All sound and

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workable occult practices have for their object the intelligent use, never the mere suppression, of the very forces which are at work in the forms of human behavior which provide so much sensational copy for the yellow press.

The very word ~~7172~~<sup>Tahoor</sup> indicates as much. Its first letter is Teth, which Tarot illustrates by a picture of a woman taming a lion she leads by a wreath of roses. Review the lessons dealing with Key 8 in TAROT FUNDAMENTALS, and you will refresh your memory as to the details of this Key. The lion is, you will recall, a symbol for the very force which is concentrated in Yesod. He is *tamed*, not killed.

The second letter is Heh, which is pictured by the Emperor, a type of fatherhood. His authority (look closely at that word) is the immediate consequence of the fact that he has begotten those whom he rules. But there is more to this Key. The Emperor is related to man's power of directing the course of circumstance through the exercise of foresight. Just as an engineer who builds dams and canals has to utilize the same power to tame the flood-waters, so does the exercise of the mental functions pictured by the Emperor have much to do with the highest



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manifestations of the ninth path of wisdom, and these mental powers are closely related to the higher functions of the reproductive organs.

The third letter, Vav, is that pictured in Tarot by the Hierophant. It has also a special connection with the sixth Sephirah. For the Hierophant represents the SELF which spoke through Jesus when he said: "Before Abraham was, I am." It is the teacher and guide of humanity. It is the instructor in the principles of eternal truth, and the secret wisdom it reveals, and ever re-veils, is largely concerned with the direction of the forces concentrated in Yesod, as may be seen by the fact that the vestments of the ministers kneeling at the feet of the Hierophant are embroidered with roses and lilies, symbols of reproductive activity, just as are the flowers in the garden of the Magician in Tarot Key 1.

The last letter of 7772 is that of the path leading from the eighth Sephirah to Yesod. We have said enough of it on page 8 to enable you to understand how it applies to the idea of purification.

Our text says the Pure Intelligence is what purifies the essence of the Sephiroth. The Nefesh in

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Yesod is, in some respects, like a filter, or like a distilling apparatus. Here it must be remembered that in our human personality the Vital Soul is the active agency of subconsciousness. It is the Sphere of the Moon, the field in which a power typified as the High Priestess is at work in the shaping, maintenance and transformation of our bodies. Through this work at the subconscious level of the Vital Soul are carried on all the operations of heredity. These do not include the transmission from generation to generation of the acquired characteristics and habits of a single personal incarnation. It is only the *essence* of the Sephiroth which is concentrated in Yesod. The accidental details of our various personal lives are filtered out.

By the functions of this ninth path, again, the fitness of every human personality is tested and tried. This is what is meant by our text when it says the Pure Intelligence "proves the images of the Sephiroth." The word we have translated as 'images' is a form of a Hebrew noun which signifies 'form, model, pattern.' Deep in subconsciousness are the patterns for every cell and every organ of our bodies. Sometimes, during the process of gestation, the shaping of



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the physical body is interfered with just as the development of crystals is sometimes conditioned by the circumstances in which they are formed. Yet the fundamental types are always present in subconsciousness. They are standards, and when the EGO

selects personalities for entry into the Fifth Kingdom, they who are called and chosen are they whose organisms are ready for the work.

1932

All the powers of Yesod are sent down into the tenth Sephirah through a single path, and Yesod is the only Sephirah which pours the descending influence through a single channel into a single Sephirah. This is the path of the letter Tav, illustrated by Key 21 in the Tarot series.

Considered in this particular connection, we see that the cosmic consciousness which is pictured by Key 21 must be the agency whereby the power of Yesod enters the field of sensation and physical embodiment. What we mean is that what makes a flower grow, or what is at work in a mother's body during the period of gestation, is the universal life, acting through the plant or animal organism. In this sense, everything is conceived by the Holy Spirit, and what the angel Gabriel is said to have told Mary is true of all those forms of living organism

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which bring forth the physical bodies of new generations: "The Holy Spirit will come over you, and the power of the Most High will overshadow you." This was not the announcement of a special miracle, not the promise of something exceptional which occurred but once in human history. It was the plain statement of an eternal law which is always at work. There may have been a special and unusual operation of this law in the conception and birth of Jesus. To deny it is to maintain the somewhat presumptuous opinion that we know all there is to know about how the Life-power provides itself with physical vehicles. To affirm it, as does exoteric Christianity, as being a fact, like any other fact of history, is to say too much. Whether or not one accepts the story of the Virgin Birth as myth or as history, at this distance from the event it can be only a belief; and many find it extremely difficult to accept a belief which makes of Jesus the Great Exception, rather than the Great Example. Yet we are safe in saying that the process whereby bodies are built is actually the work of the Spirit, so that every mother is truly overshadowed by the Most High. And the inner knowledge of every sensitive woman who has become a mother will testify to this.



### THIRTY-TWO NAMES: 6

From other occult ideas related to the letter Tav, we know that the influence in the path leading from Yesod to Malkuth is something which is *centered* in human life. For Tav is the letter corresponding to the "temple of holiness in the midst." Here again we have an example of the identity between the terms *within* and *above*. The Holy Spirit overshadows because it is a power transcending the limitations of personality. We may compare it to the waves from a broadcasting station, which are far more powerful than the weak current in a receiving set, and extend their influence to every receiver tuned to them, while being active also *within* each of these receivers. They determine what comes out of the receiver, just as the cosmic life pictured by Key 21 determines the lives of the innumerable personalities of which it is the central EGO.

This determining influence, until we come to understand it, presents itself under a mask of antagonism. For the ordinary human being, the world is an enemy, along with the flesh and the devil. Thus Key 21 is connected with the planet Saturn, so that it is the Tarot symbol of the active principle which governs what is symbolized by Key 15. The same active principle operates in the



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Sphere of Saturn, the Sephirah Binah. Thus the color of the path corresponding to Key 21 is deep indigo, and this same color is given in one scale to Binah, though the third Sephirah is more commonly tinted black.

Two other paths lead down to Malkuth from above. From Netzach descends the path of the letter Qoph, corresponding to the Corporeal Intelligence which "marks out the forms of all bodies which are incorporated under every revolution of the zodiac." From Hod descends the path of the letter Shin, corresponding to the Perpetual Intelligence "which perfects all the powers of all the revolutions of the zodiac." Thus the path of Qoph, and the Key corresponding to it, have to do with something which has been at work throughout the drama of past evolution. That of Shin, on the contrary, has to do with something which is, for us, in the future; and Key 20 symbolizes the completion of the evolutionary cycle, hence its title, the Judgment.

The tenth path of wisdom is the tenth Sephirah, מלכות, Malkuth, Kingdom. This is the physical world which is the seat of sensation, and the seat of גוף, guph, the physical body. It is also the Sphere of the



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Elements, called עִיּוּן עֶלְיוֹן, Cholom Yesodoth, "The Breaker of the Foundations," because it is the field in which the fundamental unity of cosmic substance appears to be broken up into the four great classifications, designated as Fire, Water, Air and Earth.

In colored diagrams of the Tree of Life the circle of Malkuth is divided into four segments. Of these, that at the top is tinted citrine, a mixture of the green of Netzach and the orange of Hod. The segment at the right is colored olive or slate, a mixture of the green of Netzach and the violet of Yesod. The segment at the left is russet, a mixture of the orange of Hod and the violet of Yesod. The citrine segment corresponds to the element of air, the olive to the element of water, the russet to the element of fire. At the bottom is a segment colored black, or very deep indigo, produced by the mixture of the secondary colors, green, orange and violet. This segment corresponds to the element of earth.

The numeral value of עִיּוּן עֶלְיוֹן is 496. This is the sum of the numbers from 0 to 31, or the extension of 31. Now, 31 is the value of the divine name עֶל, El, Strength, which is assigned to the fourth Sephirah. It

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is also the number of the word  $\aleph$ , lo, meaning NOT, or NO-THING. Here is a reminder that the Kingdom,  $\aleph$ , is the full manifestation of that Divine Strength,  $\aleph$ , which is itself  $\aleph$ , NO-THING.

The number 496 is also the third perfect number, the two preceding it being 6 and 28. Thus it is an appropriate numeral symbol for the perfect manifestation of the Life-power. This is indicated also by implication in the fact that Malkuth is the final Sephirah of the series, into which are poured, as the diagram of the Tree plainly shows, the influences descending from the thirty-one paths above, numerically indicated by 496 being the extension of 31.

Consequently, one of the names for Malkuth is  $\aleph$ , Kallah, the Bride. This is important numerically, because the value of the word is 55, the extension of 10, as if to say that Malkuth is the complete expression of the powers of the ten Sephiroth.

Again, the letters of  $\aleph$  may be arranged so as to spell  $\aleph$ , ha-kal, which is the Hebrew for "The ALL." This is likewise an intimation that Malkuth represents the sum-total of the influences shown on the Tree of



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Life, concentrated into the field of manifestation we call the 'world.' Moreover, we should bear in mind that so long as man's consciousness is merely that of *homo sapiens* the only world known to him is the world of his sensory experience, of his mental impressions of sensations he receives through his physical body. Bodily contact with this field of sensation is the basis of all human knowledge, whether that knowledge be as superficial and inaccurate as that of a savage, or as penetrating and exact as that of a scientist.

Now, one of the numerical correspondences to מלכות, Malkuth, is לוייתן, Leviathan, the great serpent of the deep, which Hebrew folk-lore supposed to be the cause of eclipses of the sun and moon by swallowing those luminaries, or by throwing its folds around them. In this we see the idea of Leviathan as the serpent of darkness. Leviathan is the great devourer, and is used as a symbol for Egypt in Psalm 74 and in Isaiah 47. In these two passages, Leviathan is a symbol of a symbol, since Egypt itself represents the darkness of the physical plane, and the earth as the great grave which swallows generation after generation of human bodies. Thus Leviathan is the Qabalistic symbol for the physical plane, as it appears to the igno-

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rant. It is the symbol of the Old Serpent, the cosmic antagonist, closely related to the Tiamat of Babylonian mythology. Yet this is really "The ALL" (הכל), and when we understand it, the dark antagonist is seen to be the perfect order, or Kingdom.

The tenth path is therefore called the Resplendent Intelligence (התבונה הבהירה, saykel mathanatzo), and is said to be so called "because it is exalted above every head, and sits on the throne of Binah." Here is an explicit statement that what appears to be a Sephirah far distant from Binah on the Tree of Life is really identical with the third Sephirah. The world of things we see surrounding us appears to be full of darkness and opacity. This is because we have not yet learned how to see into it. When we do, we find that it is all light and brightness, and even modern science begins to realize this, when its analysis of the nature of the physical world makes all things appear as forms of the manifestation of a scintillating energy which is none other than the Qabalistic אור, Aur, LIGHT, the Rosicrucian L.V.X.

Thus we are told that if our eye be single, our body will be full of light. This is perfectly true.



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When we see the UNITY of the ALL, we have the single eye, the eye of the illuminated mind. Then we see that the real substance of the universe is spiritual--that what we experience through sensation is the real presence of the Divine Spirit, veiled by the appearances of "matter."

This is beautifully expressed in a greeting written by Fra Giovanni to a friend, in the year 1513:

"The gloom of the world is but a shadow. Behind it, yet within our reach, is Joy. There is radiance and glory in the darkness, could we but see--and to see we have only to look. I beseech you to look.

"Life is so generous a giver, but we, judging its gifts by their covering, cast them away as ugly or heavy or hard. Remove the covering and you will find beneath it a living splendor, woven of love, by wisdom, with power. Welcome it, grasp it, and you touch the Angel's hand that brings it to you. Everything we call a trial, a sorrow, or a duty, believe me, that Angel's hand is there; the gift is there, and the wonder of an overshadowing Presence."

This Presence is the Resplendent Intelligence, which is exalted above

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every head. We come to know this when we follow good Fra Giovanni's counsel, and take the gifts Life brings us, moment by moment. Then we really look on every circumstance of our lives as being a particular dealing of God with our soul. Taking the gift, and grasping it, is the adoption of the willingly receptive attitude toward all experience, coupled with the determination to comprehend it.

The word <sup>Kaph</sup> 𐤑𐤃 sums this up. The first letter is Kaph, representing comprehension, illustrated by the Wheel of Fortune. The second is Lamed, illustrated by Justice, and related to action. The last is Heh, symbolized by the Emperor whose foresight gives him authority and power over circumstance. To grasp the meaning of experience, we must take every event as it comes, and take it as a gift, having a positive value which may be comprehended and understood. Then we must act continually to make the adjustments this clear comprehension necessitates. The fruit of this is true vision, real insight and dependable foresight.

To do this is to follow the ancient admonition: "Relate thyself neither to the past nor to the future: live out the present with a



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smiling heart.' ' To be fully receptive to what occurs NOW, to resolve to take it, understand it and apply it. This it is to open the single eye to the Heavenly Vision of the Spiritual Kingdom which, eternally, is embodied in our flesh.

Our next lesson will deal with the eleventh and twelfth paths of wisdom. These are the paths of the letters Aleph and Beth, illustrated by Tarot Keys 0 and 1.







THE THIRTY-TWO PATHS  
OF WISDOM





## THE THIRTY-TWO PATHS OF WISDOM

### LESSON SEVEN

The eleventh path of wisdom is the path of the letter Aleph, joining Kether to Chokmah, It is called the Scintillating or Fiery Intelligence(ShKL MTzVChTzCh, saykel matzokhtzokh). The Hebrew adjective is from a root meaning brightness, clearness, splendor. It is appropriate for the eleventh path, which is the channel for the first outpouring from Kether, the concentrated white brilliance of the Limitless Light.

In our ~~ninth~~ lesson on the TREE OF LIFE, pages 2 to 6 deal with the Qabalistic meaning of the letter-name ALP, Aleph. There this name is considered first as being the exact reversal of the adjective PLA, pehleh, "Wonderful," which designates the first path of wisdom, Kether. This reversal refers to the idea of mirroring, associated with the Life-power's own reflection of itself in Wisdom.

The same explanation points out that, at the stage of manifestation represented by the letter Aleph and the Tarot Fool, there are no distinguishable things, so that the mode of consciousness represented here may be called "consciousness of nothing." Hence the Tarot Key corresponding to Aleph bears a zero-sign.

Taken letter by letter, that lesson goes on to say, ALP represents the first outflow of spiritual influence (A), effecting a continual equilibration of forces in action (L), resulting in the positive expression of the creative thought of the Universal Mind.

To this we may add that the first two letters of ALP form the divine name AL, El, which is assigned by Qabalists to the fourth



Sephirah, Chesed. The word AL has for its primary meaning what we express as a substantive when we say "nothing," or "nought." In the Hebrew text of the Old Testament there are many examples of this usage. Yet the same two letters, with different vowel-pointing, signify strength, might, power, and God. Here is more than a hint that God is nothing perceptible to human senses, nothing we may ever define.

When we separate the letters of ALP into AL P, therefore, we have the conception of a power which cannot be limited by any of our human notions concerning it, manifesting itself through the function of speech which is associated with the letter Peh. Literally read, this combination would be "God the Mouth," which may be more adequately rendered by "Divine Self-expression."

Now, our text says the eleventh path is the "essence of the veil placed before the dispositions and order of the superior and inferior causes." In the light of what we have just explained, this indicates that in its outpouring, the Divine Self-expression veils its inner nature in the illusions of Name and Form producing the phenomenal universe. An ancient Qabalistic aphorism puts the same idea in other words when it says, "The Spirit clothes itself to come down."

The "superior causes" are the first three Sephiroth, Kether, Chokmah and Binah, which are termed the "Three Supernals." The seven Sephiroth following, from Chesed to Malkuth, are the "inferior causes." Their "dispositions and order" are what we find diagrammed in the Tree of Life.

In Lesson 1 of this series, page 14, we read that the powers and privileges corre-



sponding to Aleph are that the adept "beholds God face to face without dying, and converses familiarly with the seven genii who command the entire celestial army." This is really no more than a paraphrase of the text on the eleventh path, for the inferior causes are the same as the seven genii; and the text ends with the statement that he who possesses this path "stands face to face with the Cause of Causes."

To enter into the higher order of knowing pictured as the Tarot Fool is to do this. In the state of superconsciousness, which may be experienced while yet we are incarnate, one does stand face to face with the glory of the Supreme Crown.

It is this experience which is called by alchemists the "Stone of the Wise." The Hebrew word is ABN-ChN, ehben-khane, "precious stone." Throughout our instruction you have found references to the noun ABN, ehben, as a verbal symbol of the union of the Father and the Son. Reference has been made, also, to the inner meaning of ChN, khane, as a Qabalistic shorthand for ChKMh NSThRH, Chokmah Nesethrah, "secret wisdom." The secret wisdom is the Qabalah, which, as a system of practical occultism, leads its adepts to the recognition of the identity between the one human EGO, seated in Tiphareth (the Son) with the cosmic life-force seated in Chokmah (the Father). That this recognition is connected with the eleventh path is revealed to us by the identity of numeration (111) between the letter-name ALP, Aleph, and ABN-ChN, ehben khane, the precious stone.

The nature of this experience, though it escapes verbal expression, is known to be a clear vision of the Divine Unity. Thus it is



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related to the words AChD HVA ALHIM, echad hu Elohim, "One is He, God." In this phrase, the first word refers to Chokmah, the second to Kether, and the third to Binah, say various Qabalistic authorities, so that it really sums up the powers of the first three Sephiroth. Its relation to the eleventh path is indicated by the fact that the numeration of the phrase, like that of ABN-ChN, is 111, the value of ALP, Aleph.

The seven genii with whom adepts possessing this path are said to converse are the angels of the seven Sephiroth from Binah to Yesod. They are the archangels: TzPQIAL, Tzaphkiel, archangel of the Sphere of Saturn; TzDQIAL, Tzadkiel, archangel of the Sphere of Jupiter; KMAL, Kamael, archangel of the Sphere of Mars; MIKAL, Michael, archangel of the Sphere of the Sun; HANIAL, Haniel or Anael, archangel of the Sphere of Venus; RPAL, Raphael, archangel of the Sphere of Mercury; and GBRIAL, Gabriel, archangel of the Sphere of the Moon.

These are not separate beings, flying from place to place. They are aspects of the ONE LIFE-POWER. They are present everywhere. It is ridiculous to suppose that they come in response to magical ceremonies or prayers. Each is a manifestation of a particular phase of the single Divine Power, and this is to be seen in the fact that all their names end with the syllable AL, El, "God."

Tzaphkiel (or Zaphkiel) is the ONE POWER, manifesting itself as the Divine Soul, Neshamah, seated in Binah. Tzaphkiel means "Contemplation of God," and this Divine Vision of the logical consequences of what the Life-power knows itself to be becomes ours when we attune ourselves to the Divine Soul.



Tzadkiel (or Zadkiel) is the ONE POWER, manifest as the Universal Memory in Chesed. On the Life-power's perfect recollection of itself, and of all its manifestations, is founded its lovingkindness, its beneficent righteousness, which is expressed by the word Tzadkiel, "Righteousness of God."

KMAL, Kamael, signifies "Severity of God," and is therefore attributed to the fifth Sephirah, Geburah. It is the Life-power as the force we feel within us as volition.

MIKAL, Michael, is the archangel of the Sun and of Tiphareth. It designates the EGO in Tiphareth. The name means "Like unto God."

HANIAL, Haniel or Anael, is the archangel of Netzach and of Venus. The name means "Grace of God," and behind it is the thought, explained elsewhere in these lessons, that the working of the desire nature in Netzach is really the manifestation of the Divine Grace, which has already prepared for us the good gifts we desire.

RPAL, Raphael, is the archangel of the Sphere of Mercury. It designates the Life-power as the active principle of Intellect, whereby things are brought to fulfilment and perfection. The name means "God the Healer."

GBRIAL, Gabriel, is the archangel of the Sphere of the Moon, and of the automatic consciousness in Yesod. Therefore is Gabriel the angel of the annunciation, in the New Testament, for his name stands for the Life-power's manifestation in all the processes of reproduction. It signifies "Strength (literally, virile or procreative force) of God."

To converse familiarly with these genii of the celestial army is to be able to attune oneself to their characteristic qualities. This is the power attributed to the eleventh



path of wisdom, because the superconsciousness experienced by the "possessor" of this path has control of the energy which Hebrew Wisdom calls RVCh, Ruach, and which is named Prana in Sanskrit. As Swami Vivekananda said long ago:

"(The knowledge and control of this Prana) opens to us the door to almost unlimited power. Suppose, for instance, one understood the Prana perfectly, and could control it, what power on earth could there be that would not be his? He would be able to move the suns and stars out of their places, to control everything in the universe, from the atoms to the biggest suns, because he would control the Prana . . . When the Yogi becomes perfect there will be nothing in nature not under his control. If he orders the gods to come, they will come at his bidding; if he asks the departed to come, they will come at his bidding. All the forces of nature will obey him as his slaves, and when the ignorant see these powers of the Yogi they call them miracles . . . He who has grasped the Prana has grasped all the forces of the universe, mental or physical."

This is the real secret of the "great dignity" which is enjoyed by a possessor of the eleventh path of wisdom. For to enter into the state of superconsciousness symbolized by the Tarot Fool is to become an open, unobstructed channel for the outflow of RVCh, Ruach, the Holy Spirit.

It is, first of all, to have conscious identity with that Spirit (A). This makes every action of the person enjoying this consciousness an immediate expression of the cosmic justice, so that he does nothing too much, and nothing too little, being perfectly



poised (L). Such an one suffers no delusion of separateness: for him the tower of false knowledge is overthrown.

The twelfth path is that of the letter Beth, joining Kether to Binah. It is called the Intelligence of Transparency (ShKL BHIR, saykel bahiyr)? The adjective BHIR is closely related to the word AVR, Aur, Light.

Here we must bear in mind that the single letter Beth is used in Hebrew as we employ the prepositions "in" and "into." Its very sound is a concentration of breath, and all the ideas associated with Beth and its corresponding Tarot Key imply penetration. Even the word "house" is important because of what goes on inside the building. A house is a focus of family life, and our language takes cognizance of this when it makes "house" a synonym for "family."

Now, we may separate the letter-name BITH into B and ITh. ITh, yath, is the Chaldean sign of the accusative or objective case. In thinking of BITH as Be-yath, therefore, we are thinking of mental action directed toward some specific object. This idea of action, centered on some specific objective, is so clearly expressed by the symbolism of Key 1 that it requires no elaboration here.

Now, the active principle at work in the twelfth path comes from above, and passes through the level of consciousness typified by the Magician, into the field below. This principle, like that at work in the eleventh path, is the Limitless Light concentrated in the whirling motion of Kether.

Thus the name of the twelfth path, Intelligence of Transparency, definitely indicated that this path serves as a transparent medium for the passage of light. It is associated



with the letter Beth, because, as we have explained on the preceding page, the activity of this path is penetrative, specializing and particularizing. The word through expresses the idea that the path of Beth has to do with something carrying a power from above to a level below. The word into (which is related to the grammatical significance of the Hebrew letter Beth) expresses the idea that this path carries a force which descends with more or less intensity into a field prepared to receive it.

Readers familiar with the Tarot symbolism will not fail to see how these ideas are expressed by the Magician's wand, by his downward glance and his pointing finger. Nor will they miss the point that the response to the descent of power through him is symbolized by growing flowers. Taken in connection with what has been said elsewhere in these lessons, and in TAROT FUNDAMENTALS, it will not be difficult for our students to perceive the fundamental nature of the force revealed to the wise, and veiled from the foolish, by this symbolism.

The twelfth path is said to be the "image (or body, or even substance) of that wheeling of Gedulah which is called ChZChZITH, Chaz-chazith." The word is probably Chaldaic, but it is evidently derived from the same root as ChZVTh, chazoth, signifying "vision," or revelation.

What is more important to note is that the mode of consciousness associated with the twelfth path is said to be a phase of Gedulah. For Gedulah is the fourth Sephirah, the seat of memory. Yet, on the Tree of Life, we find Gedulah at a lower level than that of the twelfth path. Clearly, then, the phase



of Gedulah here indicated is Gedulah in the first Sephirah. This is in accordance with the Qabalistic doctrine that every Sephirah contains within itself a whole Tree of Life.

Involved as this manner of expression may seem to those who are unfamiliar with it, the meaning is plain. The "wheeling of Gedulah" is an apt image of the eternal cycles of the essential memory of itself and its activities and powers which must necessarily be predicated of Yekhidah, the cosmic SELF seated in Kether.

This is said to be imaged forth in the twelfth path as "the source of vision in those who behold apparitions." Somewhere in our lessons on the TREE OF LIFE, we have explained that the "apparitions" are by no means limited to ghosts, or to visions of the future. The power we are concerned with here is the power to perceive even ordinary sense appearances. For even ordinary sight has in it a great deal of memory. We do not really see anything until we recognize it.

The higher and truer vision we designate by the term insight is, of course, the real power at work in the twelfth path. Yet we must remember that no superficial, careless, lazy observer is ever gifted with insight.

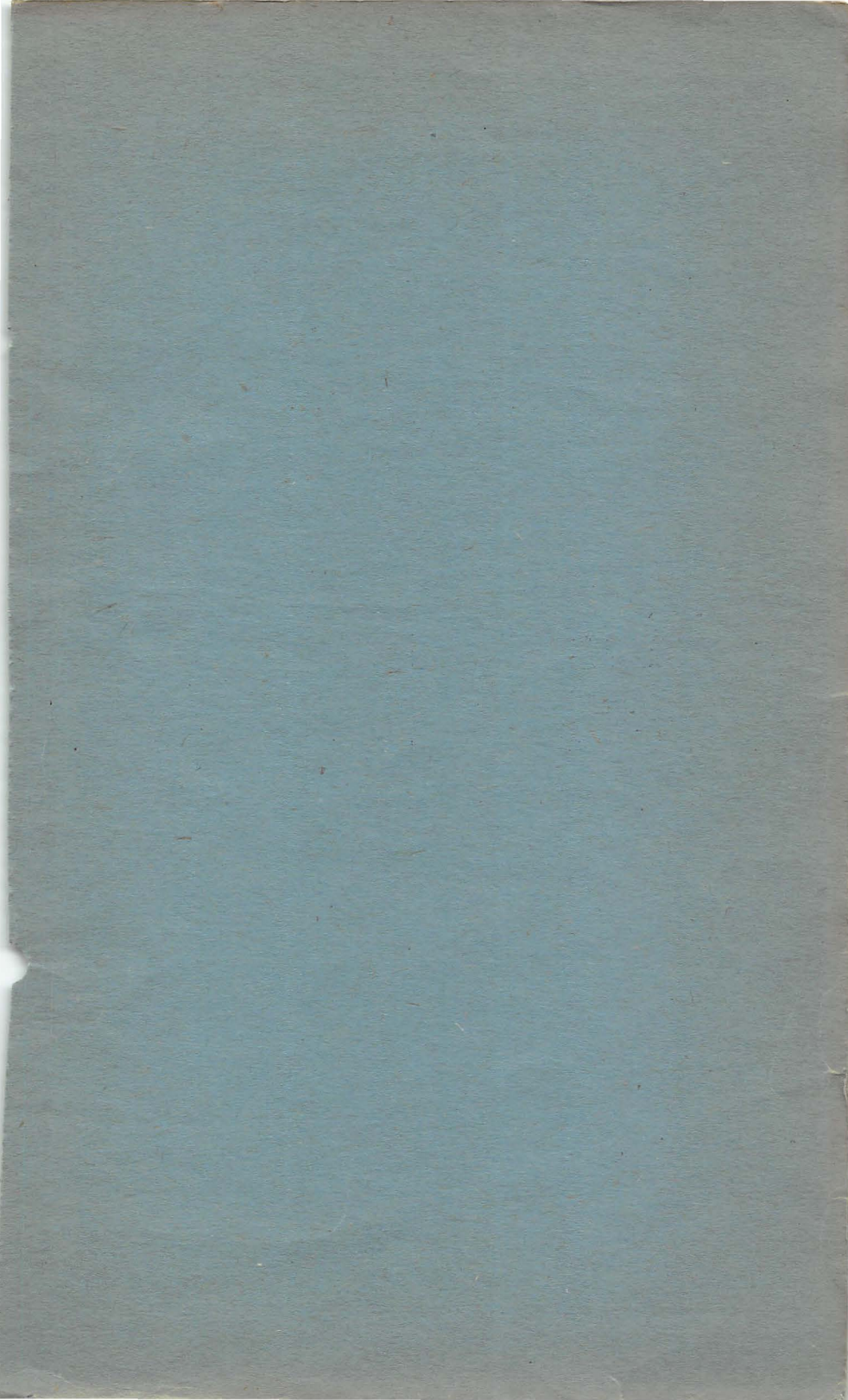
One must look attentively at appearances, in order to develop ability to see into them. Just as a competent builder must know the ground where he intends to raise his house, and must know, also, the qualities and the strength of the materials for his building.

The eleventh path, then, represents the vision of the cosmic SELF which is given to those who experience superconsciousness. It is the link between Yekhidah and Chaiah, the life-force. In the symbolism of the Cube of

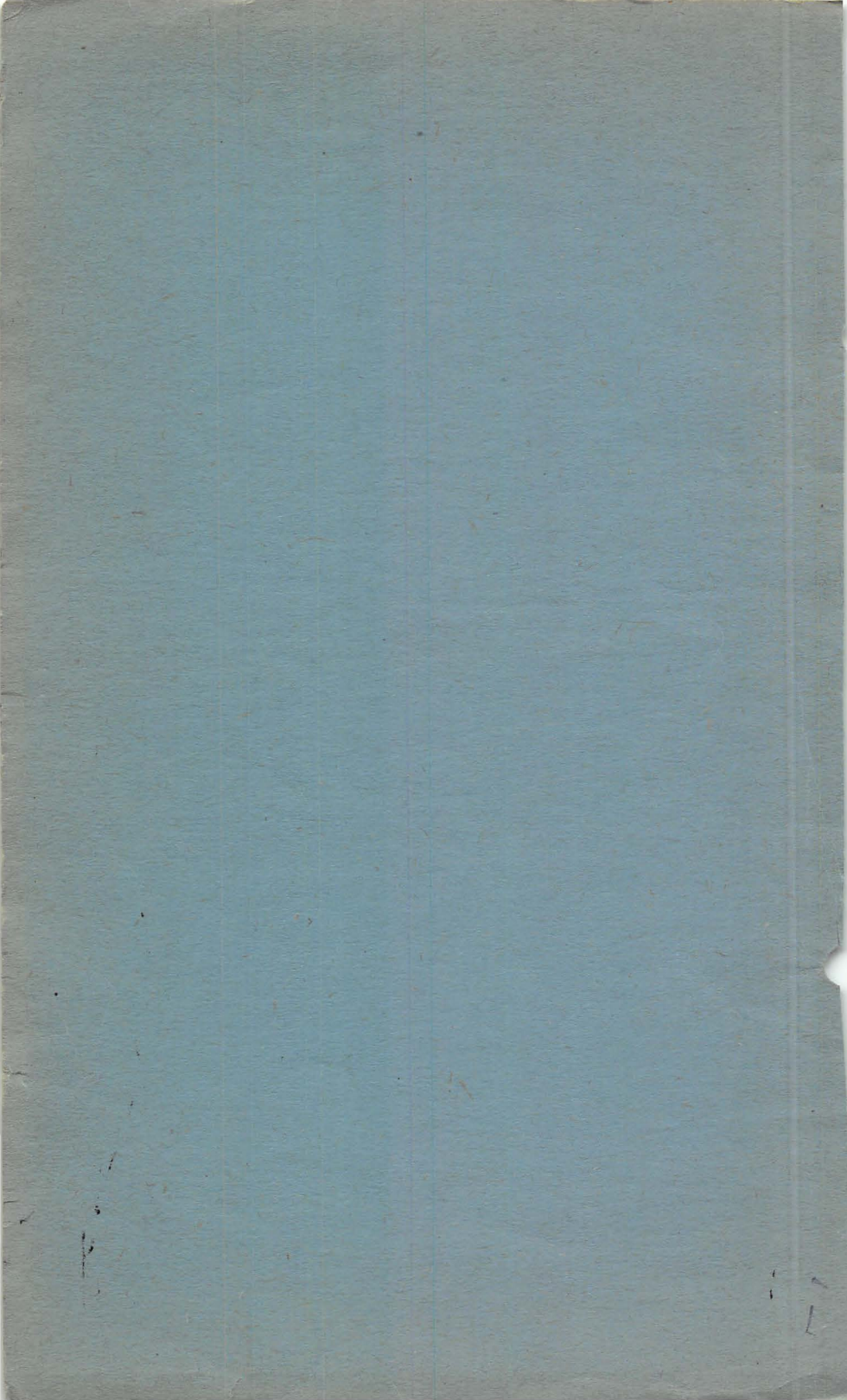


Space, it is connected with the vertical coordinate, the axis of the cube which connects the center of the top surface with the center of the bottom surface. Consequently, this is the link between self-consciousness (ABOVE) and subconsciousness (BELOW). In the symbolism of the Tarot Fool, therefore, we are shown an androgyne, youthful figure, poised at the edge of a great height, with a yawning abyss at his feet. The Fool looks up.

In contrast to this is the symbolism of the Magician, whose gaze and pointing finger are directed to the garden below. He is related to the upper surface of the Cube, because he represents self-consciousness, the superior term of the pair, self-consciousness and subconsciousness. He is a seer, and all his magical power is the consequence of clear and penetrating vision. He symbolizes the power of Yekhidah, descending into the subconscious field of Binah, the Sphere of Saturn, that is, the field of limitation and specialization, in which are to be found at work the powers which produce the multiplicity of conditions and things, through the law of differentiation. The true Magic of Light is conscious direction of this law.







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## THIRTY-TWO PATHS OF WISDOM

### LESSON EIGHT

THE THIRTEENTH path is that of the letter Gimel, joining Kether to Tiphareth. In Tarot this path is symbolized by the High Priestess. It is named the Uniting Intelligence, or Conductive Intelligence of Unity (שכל מנהיג האחדות), saykel manehig ha-echudoth, "driver or leader of the unities").

This path is said to be the essence of glory, עצם הכבוד, etzem ha-kabode. The word עצם, etzem, adds up to 200, the number of the letter Resh, to which the Sun is attributed. The word הכבוד, ha-kabode, adds to 37, the number of the word יְחִידָה, Yekhidah, which designates the cosmic SELF in Kether. Furthermore, ha-kabode, as we have explained elsewhere, has the primary significance of *weight*, and is the Hebrew for what we express by the noun *gravitation*. Thus the Gematria of עצם הכבוד indicates that the "essence of glory" is really the gravitational force of the radiant energy which is concentrated in the first Sephirah. Again, the total value of עצם הכבוד is 237, and this the value of the letter-name Gimel, spelt in full, גִּמֶל מֵיָם לְסָד, so that there is a direct Qabalistic corre-



spondence between the name of the letter and what is said concerning the thirteenth path.

This path has also a connection with the Seal of the United States, in which there are so many repetitions of the number 13. For on the reverse of that Seal, near the top, is the symbol of an eye in a triangle, surrounded by a glory. This particular piece of symbolism was suggested in the report of the first committee entrusted with the work of designing the Great Seal, and was retained during the entire period when the design for the national arms was under discussion by several later committees. In Latin Gematria, the words "eye," "triangle" and "glory" are *oculus*, *trygono* and *gloria*, and their total value is 237. Note that the idea of glory is directly connected with the thirteenth path. The connection with "eye" confirms what we learn from other indications in the Seal of the United States, namely, that the Inner School influenced the design for the American national arms, and put on record for posterity the fact that through Freemasonry that Inner School actively supported the American cause.

For *oculus*, *trygono*, *gloria* are equivalent not only to etzem ha-

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kabode, and to Gimel-Mem-Lamed, but the number 237 is also the value of the Hebrew name for the First Veil of the Absolute, י'ס, En, spelt in full, יי' יי' יי' 578. The "essence of glory" is really the No-Thing which is the most abstract conception our minds can form concerning the nature of the ONE BEING which is the Rootless Root of all manifestation. This No-Thing is what finds expression as *appearance* (the eye), as the Three Supernals (the triangle), and as the radiant energy which is the substance of all things, and, at the same time, the gravitation or weight which holds together the world of name and form (the glory).

The power of recollection is basic in the thirteenth path. In the symbolism of the High Priestess it is represented by her scroll, which is inscribed with the word TORA, the Hebrew for law, to show that what we call the "laws of nature" are really the Life-power's perfect memory of the orderly sequences of its self-expression. Fundamental in all manifestations of the Life-power is the operation of the electromagnetic radiant energy, called יי'ס, Aur, by Qabalists, and L.V.X. in the terminology of the Western School. The researches of Einstein have enabled him to work out a formula indicating the essential unity of



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gravitation (kabode, glory) and electro-magnetism. Here it should be remembered that kabode, though its primary meaning is *weight*, has always in the Bible the connotation of splendor or glory, such as is represented by the glory surrounding the All-seeing Eye on the Seal of the United States, and this glory is a radiance, shining forth from the light-source. Possibly the fact that Einstein is a descendant of ancestors among whom must have been Qabalists may have something to do with his mathematical proof that light, electricity, magnetism and gravitation are essentially one.

The text goes on to say that the thirteenth path is the "perfection of the truths of spiritual unities." On this we may offer, as commentary, a translation of an old Latin gloss on the text. It says: "All the paths, when they are united with the Supreme Unity, are joined thereto through this thirteenth path, for  $\overline{\text{TNS}}$ , echad, unity, resolved into a number, gives 13." That is, the number of the path is the value of  $\overline{\text{TNS}}$ .

If we trace the paths of the Tree of Life in reverse order, beginning at Malkuth, the thirteenth is the last path which leads upward. It takes us from Tiphareth, the seat of

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the EGO, back to Kether, the seat of the cosmic SELF, Yekhidah, and once we have come there, we have reached the end of the Way of Return.

Consequently, as we have explained in our lessons on the MASTER PAT-TERN, Gimel is the last of the paths on the Tree in which there may be movement in two directions--outward and downward from above, and inward and upward from below. In the paths of Aleph and Beth the movement is always outward and downward. One does not traverse them in the reverse direction. He who has arrived at Kether is identified consciously with the Indivisible SELF, Yekhidah, and participates in its eternal outflow through the eleventh and twelfth paths.

Taken as a number, the letter-name **גמל**, Gimel, is 73, and this is the number of the name of the second Sephirah, **חכמה**, Chokmah. Hence the High Priestess, who bears the number of Chokmah, 2, is said to represent the lesser Chokmah, or the feminine aspect of the cosmic Wisdom. She typifies Wisdom as the mental reflection of all that the Life-power is essentially. Thus, like the Gnostic *Sophia*, she stands for the perfect self-recollection and self-knowledge of the One Being. Note that *Sophia* is also feminine.



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For these reasons the thirteenth path is represented by the Tarot symbol for memory, and the scroll of the High Priestess, bearing the word TORA, Law, is rolled in a spiral, to indicate the fact that the force concentrated in Kether is a *whirling* energy. This we have dealt with at length in lessons of the TREE OF LIFE course. Furthermore, since TORA is a rearrangement of the letters of ROTA, the Latin for *wheel*, what is intimated by the word on the scroll is that the basic law is the Law of Rotation which is more particularly symbolized by Key 10.

Now, Key 10 corresponds to Jupiter, and in astrology there is a close relationship between Jupiter and the Moon, which is the luminary attributed to Gimel. In Key 7 of Tarot, corresponding to Cancer, which is ruled by the Moon, the wheels of the chariot symbolize Jupiter, exalter in Cancer. Again, in Key 18, corresponding to Pisces, ruled by Jupiter, both title and symbolism emphasize the influence of the Moon. On the Tree of Life, as we have seen in an earlier lesson, the Sphere of the Moon is violet, the color attributed to Jupiter. Furthermore, the Moon's light is a reflection of sunlight, so that the

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Moon is like a mirror, corresponding on this account to the ideas of reflection and duplication of which the High Priestess is the Tarot symbol.

Thus the thirteenth path may be said to be the manifestation of the subconsciousness of Yekhidah, the cosmic SELF, as the eleventh is the manifestation of Yekhidah's super-consciousness, and the twelfth the manifestation of its self-consciousness. It is this subconscious, eternal self-recollection which is the basis of Yekhidah's manifestation in the activity of the ONE EGO of all humanity, seated in the sixth Sephirah, Tiphareth.

What is more, when one attains to the Rosicrucian Grade of Lesser Adept, by arriving at conscious realization of the truth that what each of us designates as "I" is really the EGO of every other human being, it becomes possible to follow the Way of Return, up through the thirteenth path, to Kether. To be sure, this path is not open until the adept has traversed all the paths leading upward from Tiphareth, beginning with the path of Lamed, and ending with the path of Daleth. Only he who has attained to the Grade of Magus, corresponding to Chokmah, is able to follow the path



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of Gimel back to Kether. Yet his starting-point for this final advance on the Way of Return is his realization that the Son (Tiphareth) is in perfect union with the Father (Chokmah). This realization is not complete until the adept is consciously united with the Father-life in Chokmah. When this is accomplished, the way opens for the supreme identification--the realization that the EGO is really the reflection of Yekhidah in Kether.

Thus the manuscript quoted by Eliphas Levi says the possessor of the thirteenth path "reigns with all heaven and is served by all hell." Remember that "hell" is the Hebrew "Sheol" and the Greek "Hades." It is not a place of damnation, the abode of malignant spirits. It is the realm of shades, the astral plane, corresponding to Yesod on the Tree of Life.

To be "served by all hell" is to be able to put to good use all the powers of the astral plane. To "reign with all heaven" is to be an open channel for the expression of the Primal Will-to-good in Kether. He who arrives at this stage of development is the incarnate Will of God, the personal expression of the Perfect Law. He reigns *with* heaven, because all his



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thoughts, words and actions are acts of conscious participation in the Divine Life which flows outward and downward from Kether.

The fourteenth path is that of the letter Daleth, joining Chokmah to Binah, symbolized in Tarot by the Empress. This is the first of the reciprocal paths which cross the Tree of Life, like bridges linking the Pillar of Mercy to the Pillar of Severity.

The fourteenth path is called the Luminous Intelligence, שכל מאיר, saykel mawayir. The distinctive adjective, מאיר, indicates a *derived* luminosity. This path originates in the Illuminating Intelligence of Chokmah, and Chokmah is the source of its light. We might think of Chokmah as being the dynamo, and of the Luminous Intelligence as being the light-bulb, glowing with incandescence supplied by the current from the dynamo.

In the text, the fourteenth path is said to be called Luminous Intelligence "because it is the essence of that Khashmal which is the instructor in the secret foundations of holiness and perfection." The great Hebraist, Gesenius, has shown that the noun חשמואל, Khashmal, is a derivative from the noun חָשַׁח, which



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is the Hebrew name for the metal copper. This is the metal of Venus, the planet represented by the letter Daleth and by the Empress. A heart-shaped shield of copper is a prominent feature of the symbolism of the third Tarot Key.

This takes us at once to a fundamental mystery of the Qabalah. For נחש, Nachash, not only designates the metal copper, but the same word is the name for the serpent mentioned in the allegory of the Fall. We have said elsewhere that this noun נחש is the number 358, which is also the number of משיח, Messiah, the Redeemer. The Qabalistic mystery has to do with the desire nature, which is associated with the Sphere of Venus, Netzach. Desire seems to be the tempter, but we find liberation and redemption by rightly directing the desire force. Hence, in Key 3, the copper shield held by the Empress bears the symbol of the Holy Spirit, a white dove. What begins as temptation, when we learn how to manage it, may be transformed into the shield of protection.

Now, Khashmal probably designates a metallic alloy, composed of gold and copper, which was used for mirrors. A mirror, again, is one of the symbols for Venus, and is said to be the origin of the familiar



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astrological emblem for that planet. It suggests the idea of reflection, which is basic in the function of creative imagination pictured by Key 3.

Again, the planet Venus is the ruler of the sign Taurus, pictured in Tarot by the Hierophant. The latter is shown as a teacher, and he is communicating to the ministers kneeling before him what our text calls "the secret foundations of holiness and perfection."

A Latin commentary on the fourteenth path terms Khashmal *institrix arcanorum*, that is, "establisher of the mysteries." It goes on to say that the fourteenth path is called "the path of the hidden things of non-existent creation." This cryptic saying is not really hard to understand. What we are concerned with in the fourteenth path is the pattern-forming power of creative imagination, which shapes mind-stuff into form before the externalization of such mental patterns into things which are actually existing at the level of physical, tangible manifestation.

Careful examination of the symbolism of Key 3 will make one thing perfectly clear. Practically every detail of the design is related to



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reproduction. The central figure is a pregnant woman, who represents the goddess of love and beauty, Aphrodite or Venus. Roses, her flowers, grow beside her, and they are symbols of desire, as well as being the reproductive organs of the plant which bears them. Her shield is heart-shaped, and is emblazoned with a dove, one of the birds sacred to Venus. In Hebrew, the word for "dove" is יוֹנָה, yonah, from the root as יָיִן, yayin, wine. The root signifies "to be warm, effervescent (like the foam of the sea from which Venus is fabled to have been born), to ferment." The word יוֹנָה is used figuratively as a metaphor for sexual warmth, a marked characteristic of doves. Again, the waterfall in Key 3 is a vertical column, signifying the male aspect of the life-force (Chaiah, seated in Chokmah), and the pool into which it falls is a symbol of the female aspect of the same force. Finally, the wheat growing at the Empress' feet is a symbol of the development and multiplication of seed.

Consequently, when we read in our text that the fourteenth path is the essence of the Khashmal which is the instructor in the secret foundations of holiness and perfection, we do well to remember the special Qabalistic significance of the Hebrew

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noun יסודות, Yesodoth, foundations, the plural of Yesod, the name of the ninth Sephirah, to which Qabalists attribute the reproductive activities of both microcosm and macrocosm.

The numeration of the words יסודות רזי, razi yesodoth, "secret foundations," is 703. This is numerically important because 703 is the extension of 37, or sum of the numbers from 0 to 37. Consequently, 703 is a numeral symbol for the complete expression of the power of יחידה, Yekhidah, since יחידה is the number 37.

Furthermore, when the final Nun of the noun יסוד, ehben, stone, is reckoned as 700, this word adds to 703, as does the noun גן, gan, garden, when its final Nun is taken as 700. When we consider that both יסוד and גן are emphasized by the symbols of Key 3-- יסוד by the great stone on which the Empress sits, and גן by the garden which is the scene of the picture--we begin to realize how subtle were the wise men who designed Tarot. For both יסוד and גן are verbal symbols of the Great Work, and of the power which is controlled and transmuted in alchemy. This is the power of Yesod, the reproductive energy. It is shaped, moreover, by acts of creative imagination.



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In the fourteenth path we are dealing with the activity whereby the creative, male life-force, which is identical with the energy streaming through space from the fixed stars, or suns, passes into the field of differentiation and specialization represented on the Tree of Life by Binah. This activity is the generation, multiplication and development of the paternal seed (Chaiah in Chokmah), and its expression in mental imagery. This activity is both cosmic and personal. The Life-power brings the universe into being by creative imagination. We, utilizing the same power, shape our world and its circumstances in the image of "holiness," which is really completeness, or perfection.

Basically, our whole personal life on the physical plane is an elaboration of the reproductive function. The chromosomes in the reproductive cells combine to bring forth hereditary tendencies in each human body; and the whole process of gestation is really the outworking of mental patterns in the subconsciousness of the mother, modified by the qualities transmitted at conception from the father's ancestral line. The thing to remember here is that although there is a physical basis, the germ-plasm of the parents, there is also the mental activity behind

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and beneath the physical cell-function. This mental activity is subconscious, and during the months of gestation it epitomizes the entire history of animal evolution. The record of this history is impressed on each human body during the gestation period, and occultists hold that the essence of this record is impressed on the cells of the Jupiter center, or solar plexus.

After a child is born, its body grows and changes. Yet this development is but a continuation of what was begun at the moment of conception. Subconsciousness is still the dominant factor in body changes from babyhood to adult life. Beginning with very early childhood, the personal field of each human subconsciousness begins to be modified from the self-conscious level.

The earlier influences come from parents, nurses and teachers, or others who have close contact with the child. Later on, as the child's self-consciousness begins to unfold, his own conscious thought and imagination are sources of auto-suggestive influence. Throughout the course of his growth to adulthood the dominant force in shaping his bodily organism is the power which is pictured in Tarot by the Empress, the power of creative imagination.



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Even after growth seems to be at an end, mental imagery modifies the body. Our secret thoughts and feelings are written on our faces; and, for those who know how to read the record, they are inscribed even more clearly in our hands.

What is not so well understood is that the power of creative imagination may be used consciously, so as to make important changes in the physical vehicle. Men and women have employed this power to regenerate themselves, and there are many well-authenticated examples of extraordinary rejuvenation.

What is more, it is possible to effect internal changes in the body which take one out of the limitations of ordinary *genus homo* into what we have called elsewhere the Fifth Kingdom. Here, again, creative imagination is the means whereby the life-force seated in Chokmah is brought to bear so as to effect subtle physiological changes which raise one to the Rosicrucian Grade of Master of the Temple, attributed to the third Sephirah, in which the fourteenth path completes itself.

Thus Eliphas Levi's manuscript says that the powers and privileges of an adept who is master of the path of Daleth enable him to dispose

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of his own life and health, and to influence that of others. The great spiritual healers begin by perfecting their own physical organisms. Thus they become open channels for a mighty current of the cosmic life-force. Their method of healing is directed by mind, but it must not be confused with ordinary psychotherapeutic procedures. Neither is it the merely palliative power possessed by persons of unusual vitality. The highest spiritual healing is not simple suggestion, neither is it mere physical magnetism. It is direct application of the cosmic life-force, controlled by mental imagery.

Healers who are able to employ this kind of spiritual therapy have a definite sensation when so doing. They feel the life-force flowing out of them into the body of the patient, as did Jesus when the woman touched the hem of his garment.

Yet even they must have suitable mental preparation in the persons they heal. Faith on the part of the patient is indispensable for permanent cure, and especially for such examples of instantaneous healing as the New Testament records. Thus it was correct for Jesus to say: "Thy faith hath made thee whole." Yet it is a mistake to suppose that



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faith is the only healing agency. Faith makes the patient receptive, but there is involved also in the higher spiritual healing the flow of a current of life-force through the organism of the healer.

Such a healer is one who has completed what alchemists call the 'confection of the Philosophers' Stone,' and this Stone of the Wise is the  $\aleph \beth$ , ehben khane, which is mentioned in the preceding lesson. It is also the Stone and the Garden concerning which we have written.

Note that, besides being the combination of  $\beth$  with  $\aleph$ , Father with Son, the word  $\aleph \beth$  is the verbal symbol of the power designated by word Ab on the Tree of Life, that is, the life-force in Chokmah, as expressed through the letter Nun. Here again we have an indication of the energy which operates primarily through the reproductive system governed by the sign Scorpio.

On this point the Qafalah is in striking agreement with Hindu occultism. The Sanskrit *Ojas*, literally 'the illuminating or bright,' stands for the sublimated sexual energy, and it has been said by us elsewhere that the seat of the life-force is in the second Sephirah, which is the path of the Illuminat-

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ing Intelligence. Concerning Ojas, Swami Vivekananda writes:

“The lowest centre (at the base of the spine) is where all energy becomes stored up, and that energy has to be taken from there and brought to the last one, the brain. The Yogis claim that of all the energies the human body comprises the highest in what they call ‘Ojas.’ Now this Ojas is stored up in the brain, and the more the Ojas is in a man’s head, the more powerful he is, the more intellectual, the more spiritually strong will that man be. This is the action of Ojas. One man may speak beautiful language and beautiful thoughts, but they do not impress people; another man speaks neither beautiful language nor beautiful thoughts, yet his words charm. That is the power of Ojas coming out. Every movement coming from him will be powerful.

“Now in all mankind there is more or less of this Ojas stored up. And all the forces that are working in the body, in their highest form, become Ojas. You must remember that it is only a question of transformation. The same force which is working outside, as electricity or magnetism, will become changed into Ojas. The Yogis say that that part of the human energy which is ex-



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pressed as sex energy, in sexual functions, sexual thought, and so on, when checked and controlled, easily becomes changed into Ojas, and as this lowest centre is the one which guides all these functions, therefore the Yogi pays particular attention to that centre. He tries to take up all this sexual energy and convert it into Ojas. It is only the chaste man or woman who can make Ojas rise and become stored in the brain, and that is why chastity has always been considered the highest virtue, because man feels that if he is unchaste spirituality goes away, he loses mental vigour, and strong moral stamina. That is why in all of the religious orders that have produced spiritual giants you will always find this intense chastity insisted upon."

--Raja Yoga, pp. 59-61.

Observe that in this quotation the force inside the body is identified with electricity and magnetism, that is, with the radiant energy at work in the Sphere of the Zodiac, which is Chokmah on the Tree of Life. Again, it is said that the Ojas is a transformation of the forces which work as muscular energy, and in Western occultism, muscular tonicity is said to be under the rulership of Mars, which also rules the sexual energy which is changed into Ojas.

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We have given the quotation as Swami Vivekananda wrote it, but we feel it necessary to point out that we would substitute for his words, "controlled and checked," the more accurate terms, "sublimated and re-directed." As we have said elsewhere, Swami Vivekananda is correct in speaking of the ascetic disciplines of certain religious orders as bringing about a great intensification of the Ojas. For some forms of training, complete abstinence from sex-relations is necessary. What should be understood here is the difference between abstinence and continence. As Jeremy Taylor points out: "Chastity is either abstinence or continence: abstinence is that of virgins or widows: continence, that of married persons."

Continence is by no means incompatible with normal living. Undue indulgence is what wastes power. Nor is chastity by any means concerned with physical actions only. A mind preoccupied with sexual imagery wastes as much power as does an unrestrained body, and one of the grave weaknesses of our modern life is over-indulgence in erotic imagery. Popular fiction, the movies and the stage all contribute to this over-stimulus; and until it has been corrected, we may expect to find the minds and bodies of both sexes, par-



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ticularly those of adolescents and young adults, seriously harmed by this unwholesome emphasis on sex.

The remedy, however, is not puritanical insistence on abstinence. The root of the difficulty is to be found in popular errors concerning the sex-function, and these are due to the false notion that this is essentially sinful and impure. One must realize that this part of our physical life is just what it is shown to be in the Qabalistic doctrine concerning the ninth path, given in Lesson 6 of this series. The power whereby the EGO provides itself with physical bodies is essentially pure, as well as fundamental. It is truly sacred, and the recognition of this is of paramount importance to all who seek the benefits resulting from its direction and sublimation.





### 14th Path - Empress

deals with the activity whereby the creative, male life force, which is identical with the energy streaming thru space from the fixed stars or suns, passes into the field of differentiation and specialization represented on the Tree of Life by Binah

### 15th Path - Emperor

is the link between the life force (shared) which is identical with the radiant energy of fixed stars or suns, and the ~~egg~~ which is the Central Self thru which this radiant energy is distributed to all human personalities, both incarnate and discarnate.

### 16th Path - Hierophant

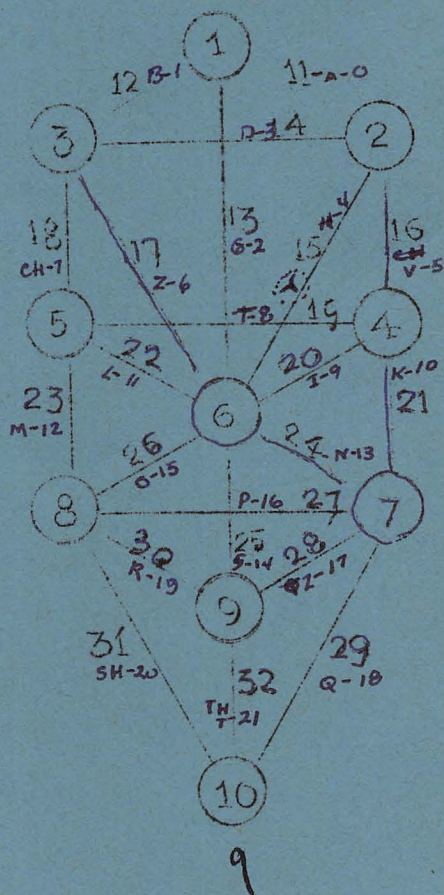
its influence energies Chesed bringing energy from Chokmah by means of memory-intuition

- 1- conscious awareness of the victorious quality of the life-power.
- 2- freedom from limitations of time





# THE THIRTY-TWO PATHS OF WISDOM



## THE THIRTY-TWO PATHS OF WISDOM

### LESSON NINE

The fifteenth path is that of the letter Heh, symbolized in Tarot by the Emperor. It carries the power of Wisdom, the second Sephirah, to Beauty, the sixth. It is the link between the life-force (ChIH, Chaiah), which is identical with the radiant energy of fixed stars, or suns, and the EGO which is the central SELF through which this radiant energy is distributed to all human personalities, both incarnate and discarnate. Each person is like a radio receiving set. The EGO is the CENTRAL INTELLIGENCE, or broadcasting center for the human race. The power which is sent forth, through the ONE EGO to every human being is that of Chaiah, the life-force streaming through the fifteenth path from Chokmah to Tiphareth.

The Hebrew for "Constituting Intelligence" is ShKL MOMID, saykel mawawmiyd.. The adjective MOMID comes from a verb meaning "to rise, to stand erect," and the primary meaning of the adjective is "firm, erect."

There is a phallic significance here, confirmed by the attribution of the sign Aries, the Ram, to the letter Heh. Since Mars is the ruler of Aries, the dominant power in the fifteenth path is the Mars-force which is the active generative principle in nature.

Ageless Wisdom makes no attempt to dodge the truth that the universal creative force (Chaiah) is identical with the procreative power of living organisms. The Bhagavad-Gita says: "My great Prakriti is the womb into which I cast the seed. From this is the birth of all creatures." The Egyptian cos-



megony identifies creation with generation. The Emerald Tablet declares, "All things have their birth from this One Thing." The Bible says, "These are the generations of the heavens and of the earth;" and it says many other things of like import. Many of these have been concealed by the translators of the English versions.

Chokmah, the source of the fifteenth path, is called Ab, the Father. In every one of the three paths proceeding from this second Sephirah, the essential potency is masculine.

In the fourteenth path, this male potency is concealed, being veiled by the feminine outer appearances of the working of the life-force through the path of Daleth. This is made evident by the symbolism of Key 3, where the Empress is a wife, made pregnant by her union with the Father-power in Chokmah.

In the fifteenth path, we have the open manifestation of the same potency. Key 4 is a picture of a patriarch, presumably the father of his subjects--just as in old Russia the Czar was called "Little Father," and in the Roman Church the ruler is "Il Papa," the Father. The Emperor wears a crown with as many points, twelve, as there are stars in the crown of the Empress. He sits on a cube, a hexahedron, symbol of Tiphareth. He is an ancient, who appears later in Tarot as the Hermit.

The letter-name, HH, Heh, has the value 10, which is the numeration of the letter Yod, symbolized by the Hermit. The first H of HH represents insight, or the Life-power's own knowledge of itself. The second H is a symbol of foresight, directed toward the outcome of necessary consequences, following from what insight reveals. Thus the Emperor is shown facing north. The north side of the



Tree of Life refers to the future, in our sense of time. It is also the side of the unknown and the unmanifest. From this side come our problems. On this side are the hidden forces which arouse the fears of the ignorant. To this side we turn mentally in our endeavors to formulate plans leading to more perfect manifestation.

The "creative force" mentioned in the text given in Lesson 1 is, in Hebrew, OTZM HBRIAH, etzem ha-briah, literally "essence of creation." The first of these words, etzem, is, as we have mentioned before, related to radiant energy, because its value is 200, and 200 is the number of Resh, letter of the Sun. The second, spelt with the prefixed, definitive H (HBRIAH), adds to 223. This is a most important Qabalistic number.

It is, first of all, the value of the mysterious word ABRK, Abrech, which means, we learn from a marginal note to Genesis 41:23, "tender father." It is to this that The Fama Fraternitatis of the Rosicrucians refers when it calls the Founder of the Order "Father R. C.," which, written in Hebrew, would be AB RK, Ab Roke (or, Abrech).

Another word corresponding to 223 is the noun QBTzAL, Kabzeel, "gathering of God." In the Zohar, this word is said to represent the concentration of the Limitless Light in the first Sephirah.

Hence, OTZM HBRIAH signifies for Qabalists the essential nature of the paternal force, which is concentrated in Kehter primarily, and then becomes the radiant life-force in the second Sephirah. The total value of the two words is 423, and this is the number of AVRKA DANPIN, Arika Danpin, "Vast Countenance," one of the many titles of Kether. The Vast Countenance is called also "Ancient of



Days," and "Ancient of the Ancient Ones." In the pictorial symbolism of the Qabalah, it is represented always by a man's bearded face, turned so as to show the left eye only, and thus we can identify it with the picture of the Emperor.

Observe also that HBRIAH contains two H's, spelling the letter-name HH, Heh; includes A and B, forming AB, Father, and referring to Chokmah, together with I, the letter of the Hermit, and R, the letter of the Sun. Thus behind the component letters of HBRIAH are veiled the name of the letter corresponding to the fifteenth path, the special designation AB of the Sephirah from which this path proceeds, the letter R which represents the radiant (and regenerative) energy of Chokmah, and the letter I which is specially assigned to Chokmah, as well as to the Hermit in the series of Tarot Keys.

Another arrangement of the same letters leads to a similar result, for HBRIAH may be read as HIIH BRA, and the two words thus formed are HIE, hawyaw, "to be," and BRA, beraw, "to create." The inner meaning here is that the essential characteristic of being is creativeness. Creation is not an event which took place long ago. The Life-power is eternally creative, as we affirm in The Pattern on the Trestleboard.

The creative force is "made to rise" in "pure darkness." The word translated "pure" is THVR, tahoor, which you have met in connection with the ninth path. Here is another intimation that the creative force is a reproductive energy. For the ninth path always has been associated with generation. It is said to be the seat of the generative forces of the archetypal Adam, and this Adam is the EGO seated in Tiphareth. Furthermore, the



name of the ninth Sephirah, ISVD, is said by Qabalists to signify SVD I, Sod Yod, "Secret of Yod." Apart from the fact that in Hebrew, as in English, "secret" has a double meaning, the letter Yod specifically symbolizes the phallus.

The pure darkness in which the creative force is made to rise is the obscurity of the universal subconscious plane of life-activity represented by the ninth path. Subconsciousness is the basis or foundation of all that makes its appearance in manifestation. It is the plane wherein the creative force is set in motion by the Constituting Intelligence. It is the "great womb" into which the seed of creation is cast. Hence, in the background of the fourth Tarot Key, on a level below that on which the Emperor sits, flows a river which symbolizes the stream of subconscious activity--the stream of the cosmic creative force, or Water of Life.

The Hebrew noun translated "darkness" is ORPL, awrawfel. The sequence of letters is represented by Keys 15, 19, 16 and 11. The uninitiated regard the darkness as a thing of terror, mystery and evil. It is the devil of exoteric dogmatism. Initiates perceive it to be a radiant darkness, behind which they see the liberating, regenerative power typified by Key 19. They understand that this creative force is what is symbolized as the flash of lightning in Key 16, tearing down the prison of false science wherein personal consciousness is immured. Finally, they know that this radiant darkness is the source of the power of adjustment which preserves the balance of forces in action throughout the universe, symbolized by Key 11.

Corresponding to the letter Heh, the fifteenth path is also the source of the powers



of the initiate who "possesses" the path. "He can neither be surprised by misfortune, nor overwhelmed by disasters, nor conquered by his enemies." The first and second of these powers indicate in their possessor the quality of foresight which is one of the leading characteristics of natives of the sign Aries. The third is a manifestation of the Martian fighting quality.

The Emperor symbolizes these characteristics. He is armed, so that nothing can harm him. His crown, globe and scepter are symbols of dominion. The occult meaning of Key 4 has to do with the powers of insight and foresight indicated by the Qabalistic attribution of the function of vision to the letter Heh.

Ageless Wisdom says the creative act is a projection of the Life-power's clear vision of its own nature into the field of subconsciousness. Thus Hindu books tell us Purusha is the Onlooker, and that Prakriti, the power of nature, works because Purusha looks on.

The force of the Emperor is your force. Yours is the power which cannot be surprised by misfortune, nor overwhelmed by disasters, nor overcome by enemies. Yours is now the original creative power. At this instant it is constituting creation in the pure darkness of your subconsciousness.

It operates principally through the part of your organism which has to do with the function of sight. All your personal experience of vision is a particular expression of the cosmic Power-to-See. To the degree that you see things as they really are, to that degree your personality is a channel for the original creative power.

The Tarot picture of the Emperor will help you perfect the organism which functions in



vision. It sets a perfect pattern for sub-consciousness to work out in body structure. When you look at it, say to yourself, "This is my I AM, as it really is." Remember that the fifteenth path is rooted in the unfailing Wisdom of the One Life. Bear in mind that it completes itself in Beauty.

As your body changes subtly under the influence of this pictured suggestion, your vision will change. More and more will the radiant beauty of the True World (which is veiled by our ignorance only) become evident to you. More and more will you become aware of the working of the creative force within the center of your being. More and more will your daily experience demonstrate to you that creation is truly eternal, that something which has an irresistible tendency toward the production of beautiful results is flowing out through your thoughts, your words, and your actions.

The sixteenth path is that of the letter Vav, symbolized by the Hierophant. It is the third path proceeding from Chokmah, and its influence energizes the fourth Sephirah, Chesed.

Our translation, in Lesson 1, of the obscure Rabbinical Hebrew text concerning this path has been most carefully made. Perhaps the meaning may be veiled when first you read the words. Yet the real significance is plain enough.

First of all, this is the path of the particular kind of consciousness which makes us aware of the victorious quality of the Life-power, and shows us also its freedom from all limitations of time. In Tarot this path is associated with intuition, because intuition is communication of the Life-power's own knowl-



edge of itself to the personal consciousness of a human being.

The Life-power knows always that it is engaged in a work which is bound to succeed. It knows always that it is subject to no limitation of past, present or future. It imparts this knowledge to us through the channel of memory, the specific function of consciousness assigned by Qabalists to the fourth Sephirah.

Another intimation that memory is active in the fifteenth path is given by the fact that the Hierophant represents the sign Taurus. Taurus is ruled by Venus, the planet corresponding to the fourteenth path of the letter Daleth, and Venus is the planet which corresponds to the cosmic activity of creative imagination. All imagination, cosmic or personal, is the elaboration and development of ideas preserved by memory.

What is more, the sign Taurus is that in which the Moon is exalted, and in the system we are now studying, the Moon corresponds to the High Priestess. The High Priestess is a symbol of subconsciousness, as the recorder of experience, and her scroll typifies memory. It is the Book of Cosmic experience.

Our connecting link with Universal Being (the nail, or Vav, which fastens personal consciousness to universal life) is the fact that one's personal memory is but a chapter, so to say, in the cosmic record. What we remember is also an integral part of the universal memory, and is nowise separable from the latter. By right use of our power of recollection, we may consciously unite our personal memory with that of the Life-power. It may be even more exact to say that there is a way whereby we may become aware that our personal memory is, and has been always, a



particular phase of the Life-power's perfect mental record of all that it is, and of all that it has ever expressed.

While we are caught in the net of the dream of separateness, we do not share the cosmic recollection. When we learn to listen we hear the Voice, teaching us from within.

When we become consciously aware of this Voice, we learn that it has been speaking for all eternity in the inner shrine of the temple of human personality. We do not always hear; but the Voice speaks always, and even though we may not notice what it says, it has been a potent influence in shaping the course of our lives. For when it speaks, our subconscious systems of knowledge and desire--the two ministers kneeling before the Inner Teacher in Key 5--are modified; and, in due course, these personal ministers of the SELF prepare us to enter the Inner Shrine.

The sixteenth path is called "the delight of glory, the glory of AIN, the No-Thing," because, when at last we do hear, the message of the Inner Voice has to do with the mystery of the Divine Radiance, termed "glory." This is what we have explained in another lesson as HKBVD, ha-kabode. Thus whatever we learn from the Hierophant may be understood to be some aspect of the science of Cosmic Radiation, some portion of the universal truth concerning the ONE POWER which is, in its physical manifestation, not only electromagnetism and gravitation, but also the stuff from which everything we sense is made. When we receive the instruction we are filled with joy, and our joy is the emotion inspired by our realization that the Self within is none other than the eternal I AM, whose very essence is the AIN, or No-Thing, we have in mind when we say, "All the power that ever



was, or will be, is here now." Hence every communication we receive from the Inner Voice reveals some fresh truth concerning the ONE POWER which Hindus call "Existence-Knowledge-Bliss Absolute."

The text says the sixteenth path "veils the Name of Him, the Fortunate One." This is because the letter-name Vav (VV) has the value 12, which is also the value of the Divine Name HVA, Hu or Hoa, the Hebrew third personal pronoun, corresponding to English "He." This is one of the Qabalistic titles of the first Sephirah, Kether. In other words, the Hierophant may be considered to be a symbol of the Cosmic SELF, Yekhidah, acting as the Inner Teacher of mankind.

Again, the sixteenth path is called GN ODN, the Garden of Eden. Literally, this is "garden of delight." It is the garden which holds the lilies and roses at the Magician's feet. It is also the garden wherein the Empress sits. Because GN, gan, and ABN, ehben, (stone) stand for the same state of conscious identification of the EGO with the cosmic, or universal, SELF their numerical value is identical. They represent the state of consciousness from which human personality is driven by falling into the error of separateness.

This state may be regained. It is "prepared for the compassionate," and there is a way or method, whereby we may be numbered among the company of the truly compassionate.

These are the ChSDIM, Chasidim, who are filled with the spirit of the fourth Sephirah. They are members of the Rosicrucian Grade called "Exempt Adept." They are what are also designated as "Masters of Compassion." They are men and women who are wholly receptive to the influx of the life-force which flows through the sixteenth path from Chokmah to



Chesed. They know how to open themselves to the influx which flows down into human personality from superconscious levels. They may be known by one salient characteristic. They are invariably, and unfailingly, merciful.

In Eliphas Levi's old manuscript, the magical power assigned to Vav is this: "He knows the reason of the past, present and future." This is the habitual state of mind of an Exempt Adept, or Master of Compassion. The reason, or cause, of time is eternity. Past, present, and future are the divisions made by intellect when it considers what is really an eternal NOW. In the manifestation of the Triumphant and Eternal Intelligence through a human mind, this NOW is known.

Therefore, in Key 5, the Hierophant sits in the center of the picture, and faces us as we look at the design. He is between two pillars, like the High Priestess. He is the same as the angel in Key 14, and the fact that 14 reduces to 5 is one indication of the identity. Again, he is the same as the World Dancer in Key 21, and Key 21 represents the full manifestation of his eternal self-revelation. Note that 5 extends to 6 (the sum of the numbers from 0 to 5, reduced to a digit.) 21 is the extension of 6 (sum of numbers from 0 to 6), so that the number of the last Key of Tarot is truly the number representing the fullest expression of the power of the Hierophant within the limits of the Tarot series.

An Exempt Adept, or Master of Compassion, enjoys continual communication with what we picture as the Hierophant. That is why he is "Exempt." He is released from the delusion of separateness, and from the sense of effort and struggle resulting from that delusion. At its center, his personal consciousness is



perfectly united to the Universal Life. For him, the fact of Eternal Being is a direct perception, so that he is able to say, "Before Abraham was, I AM." In this state of consciousness, Eternal Being is seen to be the cause, or reason, of what we ordinarily suppose to be divided into past, present and future.

How may this union be effected? It has to do with the functions of three centers in the human body. These are: the auditory center in the brain; the Moon center, or pituitary body; the Venus center in the throat. Their combined activity results in a special function of the auditory center. Then one hears the "still, small voice," the same that spoke to Elijah, the same that called out to young Samuel, the same that Jesus referred to when he said, "As I hear I judge, and my judgment is just."

The functioning of these three centers is brought about by a fourfold method. First, by the deliberate adoption of the receptive, listening, devotional attitude shown by the two figures kneeling before the Hierophant. That is to say, by real devotion to the One Life above, yet within, every human personality. By the recognition of that Life as a limitless source of wisdom, the Father of all that exists.

Second, by continually exercising memory in recalling the truth that the ALL POWER is actually present everywhere. By reminding ourselves time and time again that our senses report nothing whatsoever to us other than the Eternal Presence of the Divine Glory, the power designated by the term KBVD, kabode.

Third, by using imagination in every way ingenuity can suggest, to discriminate between the gross appearances of the One Thing



and the subtle Reality which these appearances veil. By using imagination, also, to make more and more vivid our awareness of the meaning of the fact of the Eternal Presence in even the slightest detail of whatever we perceive.

Fourth, by the practice of true compassion or mercy. This fourth rule is the most important of all. The "Garden of Eden" is prepared for none but those who are really benevolent. "Benevolence" means "good will." It must be expressed in thought, word and deed.

We must live so as to bless all mankind, all creatures, all conditions. The last is hardest, until we begin to see that every condition is subject to improvement, that condemnation checks improvement, while blessing furthers it. Benevolence must be given in words of praise, helpfulness and in the kind of action which backs up the words, by deeds of loving service. To bless is always to be blessed. To give freely is the sure way to receive abundantly.

Does this sound like the familiar "old time religion?" Well, union with superconsciousness is the object of every religion. True religion is the tie that binds personal consciousness to the ALL. Besides this, you have noticed, haven't you, that nothing is more evident in the symbols of Key 5 than that the Hierophant is teaching religion?

The kind of thinking, saying and doing we have just outlined brings about the subtle changes in personality which are the indispensable preliminaries to union, or yoga. To say this is not to indulge in meaningless "goody-goody talk." It is to expound pure spiritual science in exact terms.



Benevolence has a specific physiological effect. To practice it is the only way this effect may be produced. Good will to all men, to all creatures, to all conditions, is an active force. Good will even to the state of the world in this present crisis, because it is so evidently just what is shown in Key 16 of Tarot, a catastrophe which is clearing the way for a better understanding and a better practical expression of the unity of all mankind.

Good will is the only true magical will. It purifies the personal consciousness, purifies the nerve-currents, purifies the blood stream, purifies the whole body. It affects the glandular secretions, and liberates into the blood the chemical elements with which the body must be supplied before the result sketched in this lesson may be experienced.

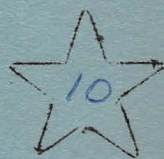
Try it, and see for yourself.





# 32 PATHS

GURU



## THIRTY-TWO PATHS OF WISDOM

### LESSON TEN

THE SEVENTEENTH path is that of the letter Zain, symbolized in Tarot by the Lovers. It is the first path projected from Binah, which it joins to Tiphareth. Thus it is the link connecting the Divine Soul with the EGO. It is called עַכְל הַרְגָשׁ, saykel ha-regash, the Disposing Intelligence.

The adjective ha-regash is from a Rabbinical Hebrew noun signifying feeling or sensation. Hence Knut Stenring translates the title of this path as "Sensible or Disposing Intelligence." The adjective ha-regash is derived from a verbal root meaning to rage, to be violently agitated. One can see the connection between the letter-name Zain, sword, and the notion of violent activity. A sword is a weapon of offense, used in battle.

What is not so evident, when one first looks at Key 6, is that it also includes symbols definitely connected with the idea of intense, flaming activity. Closer inspection will serve to correct the impression of placidity created by the more obvious surface appearances of the design. First of all, the hair of the angel is flaming. Again, behind



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the man is a tree bearing twelve fiery fruits. Behind the woman is another tree having five fruits, which refer to the senses, and round the trunk of this tree is coiled a serpent. Thus the symbolism is truly related to the title of the seventeenth path. Even the title of Key 6, when one thinks about it, implies that the force represented by this Key is far from being cool and placid. Love is warm, and the violence of lovers is proverbial.

Qabalistic analysis of the word **וְהָיָה** adds a good deal to our knowledge of the occult meaning of the seventeenth path. Let us consider this word, letter by letter.

**וְ**, Heh, is definitely fiery, for it stands for the Mars-force which rules the sign Aries. Nor is this all. Qabalists assign the letter Heh to Binah, the Sephirah whence the seventeenth path proceeds. The basic activity in Binah is that which particularizes, that which sets up distinctions, limitations and boundaries. Binah is the field of specialization, which is the immediate cause of the Life-power's manifestation in specific forms. Hence the letter Heh, which is the Hebrew article corresponding to English "the," is appropriately assigned to Binah, and this letter

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begins the adjective ha-regash. It is followed by the letter ך, Resh, to which the Sun is attributed. It corresponds to Key 19, which is a Tarot symbol of regeneration. The third letter is ך, Gimel, the letter of the Moon. This is the Tarot High Priestess, and has to do with the thirteenth path of wisdom. The last letter is ש, Shin, to which is attributed the element of fire. The same letter stands also for Ruach Elohim, the Spirit of God.

Thus we may read שךךך Qabalistically as "The (ך) Sun (ך), Moon (ך) and fire (ש)." Or we may take the alchemical attributions, and read the same series of letters as "The (Heh) Gold (Resh), Silver (Gimel) and the Quintessence (Shin)." For the spiritual fire is precisely what alchemists mean by the Quintessence, and often they symbolize it by a circle divided into eight equal segments, like the center of the Wheel of Fortune, or like the wheels pictured on the outer robe of the Fool. Hence one of the latter ornaments is marked with a letter Shin.

In alchemical books we read that the Great Work is performed by means of the Sun and Moon, with the aid of Mercury. This is illustrated by the symbolism of Key 6. The man corresponds to the alchemical sun, and



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behind him is a tree with twelve fruits which represent the twelve signs or mansions of the sun. The woman corresponds to the alchemical moon. The mountain in the background is a symbol of the work. The angel is Raphael, angel of Mercury.

The Yogis of India are alchemists. In their books they mention two aspects of the Life-Breath, Prana. The positive, male aspect they call Surya, the sun. The negative, female aspect they call Rayi, the moon. Surya is the hot, driving, violent current of Prana. Rayi is the cool, responsive lunar current, and what chiefly distinguishes it is *impressibility*.

The yogis say these two currents, solar and lunar, work through the two halves of the human body, chiefly along the nerves of the sympathetic system. The solar current works through the right half, which is called *Pingala*. The lunar current works through the left half, named *Ida*. Some writers give the impression that *Ida* is merely the left half of the spinal cord, and *Pingala* the right half. The true Yogi doctrine is that these names apply to the lefthand and righthand divisions, respectively, of the whole network of nerves composing the sympathetic system.

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The alternation of these two currents of energy is what the alchemist utilizes, what the Yogi employs in developing his inner powers, and what the true magician adapts to his purposes. The key to all occult ability is right discrimination between the natures of these two currents of force, and right discrimination is the Magician's sword, or Zain.

The use of the "'sword'" is the 'narrow way of attainment.'" Hence Jesus said he came to bring a sword. So also Mohammed said the way to Paradise is over a bridge narrow as the edge of a razor. Again, the second paragraph of *The Emerald Tablet* begins: "'Thou shalt separate the earth from the fire, the subtle from the gross, suavely, and with great ingenuity.'"

A Hindu book declares: "'To those men who practice, and thus always keep the sun and moon in proper order, knowledge of the past and future becomes as easy as if they were in their hand.'" And again: "'The moon is checked by the sun, and the sun by the moon; and he who knows this practice strides in a moment over the three worlds.'"

What are the three worlds? The worlds of past, present and future.



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A practical occultist, whether he be called Yogi, magician or alchemist, can cut the Gordian Knot of time with the sword of discrimination.

When the solar and lunar currents of the Life-power are rightly perceived, rightly discriminated, and when their operation is kept in proper order, the personality of the man engaged in this practice becomes a free, unobstructed channel for the outpouring of the cosmic life-force. Thus our text says the Disposing Intelligence clothes the compassionate with the Holy Life-Breath.

The compassionate are the Chasidim or Masters of Compassion. They are clothed, or invested, with all the powers of Spirit. In their consciousness what is pictured by Key 6 is perfectly established.

In ordinary speech, breath is air. To be "clothed with breath," therefore, is literally what we see in Key 6. In other studies of this Key we have said that the two human figures represent self-consciousness and subconsciousness, and that they are nude to show that true discrimination strips these two modes of personal consciousness of all disguise. A Master of Compassion is one who has brought this to pass in himself. He is free from guile,

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free from all the concealments which characterize the consciousness of those who are deluded by the sense of separateness. He has established balance between the 'f'sun' and the 'f'moon,' between the self-conscious and subconscious modes of personality. For the hot, electric, solar current is directly connected with the functions of self-conscious life, and the cool, magnetic, lunar current is that which is at work through subconsciousness.

Knowledge of the order of the solar and lunar currents, and power to control them, are not to be gained from books or lessons. Thus we hear rumors of an 'unwritten Qabalah,' and it is taught in the Orient that the highest knowledge must be gained from the Garu, or Master. This last is a subtle statement, always phrased in this particular way. The aspirant is told: "You must learn this from the Gara," never: "You must learn this from a Guru." For those with ears to hear, this means that there is but one Guru, one Teacher, the One pictured in Tarot as the Hierophant. From this one Teacher all higher wisdom is received, and all secrets of mastery. He makes them known to those who are ready, and He knows when they are ready. His pupils receive their instruction through the



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operation of Neshamah, the Divine Soul seated in Binah.

Books and lessons are useful. They put us on the track of the path which leads to the Guru. They show us the preliminary practices. They lay down rules of thought, of speech and of conduct which enable us to become sufficiently receptive to merit the name "Qabalist." Our part is to travel the path, to put the rules into action. An irrevocable law of nature bars us from the presence of the One Teacher if we do not practice. The Guru never accepts lazy pupils. He speaks eternally, and to all men, but his instruction falls unheeded on deaf ears. Ability to hear his voice is the fruit of practice.

It has been said that Nature is the first Yogi, and that all we can do is to imitate her. She sets the solar and lunar currents coursing through our bodies. In this way, long before we wake from our nightmare of separateness, our Mother prepares us. She is like a woman who hears her child crying in the night, and finds the little one struggling in the throes of a bad dream. Gently she wakes us and comforts us, and shows us there is really nothing whatever to fear. Years before any person knows that

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he is interested in the higher knowledge, the Great Mother--the Divine Soul--is gently nudging him, to wake him from his tortured dream. While he still sleeps, her endeavors to arouse him are incorporated into his nightmare. Yet it is only the Mother, full of compassion, bringing him to realization.

While he remains in the grip of the dream, her touch frightens him the more. He believes it to be a tiger of disease, a wolf of poverty, a lion of oppression, a serpent of sin. The experiences which will finally liberate him are then interpreted as being all manner of dangers and miseries. When the dream is at an end, then he knows that the Mother was only shaking him into wakefulness, so that he might be released from his pain and terror.

When he wakes she takes him by the hand, and guides him in her ways. This sense of contact with reality is what is said in our text to "establish the faith of the compassionate." Theirs is faith expressed by action, as shown in Tarot Key 11. It says "Aman," or "So be it," to all experience, because it understands the meaning of every event.

Hence the Disposing Intelligence is called the "Foundation of Ti-



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phareth in the plane of the Supernals." The power active in this path is the power of the Divine Soul, symbolized in Key 6 by the angel Raphael. The plane of the Supernals consists of the three upper Sephiroth: Kether, Will; Chokmah, Wisdom; Binah, Understanding. Of these three, Binah is the Yesod, or Foundation, of Tiphareth, because without Understanding the EGO in Tiphareth would have no firm basis.

Neither Will nor Wisdom are enough to provide that basis, for the essential nature of Understanding is Love, and without the firm foundation of Love there would be no stability in the EGO. It is not enough to will. It is not enough to be wise. Love is what makes purpose and grasp of principles truly effective.

In the Grades of the True and Invisible Rosicrucian Order, the one called Master of the Temple is assigned to Binah. They who attain to it are filled with the power of the Divine Soul, and this power is that of the angel in Key 6. Fundamentally, it is the power which flows down from Kether to Binah through the channel of the twelfth path, symbolized by Key 1. It is the alchemical Mercury, which directs the "sun" and "moon." This same Mercury is

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the ruling principle of the path of Zain, which is also the path of the sign Gemini.

Discrimination is the fruit of love. Love conquers death. Love confers the gift of immortality. Love opens the door into the fourth dimension. As St. Paul wrote:

“I kneel before the father from whom every family in heaven or on earth takes its name, and beg him out of his wealth of glory to strengthen you mightily through his Spirit in your inner nature and through your faith to let Christ in his love make his home in your hearts. Your roots must be deep and your foundations strong, so that you and all God's people may be strong enough to grasp what breadth, length, height, and depth mean, and to understand Christ's love, so far beyond our understanding, so that you may be filled with the very fullness of God.”

This is one of the profoundest passages in the New Testament. The “glory” of which it speaks is that same radiant energy we have mentioned in other lessons of this series. The “Christ” is the EGO of all humanity, one with Ab, the paternal life-force in Chokmah. The great secret is the “mystery of Christ,”



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mentioned at the beginning of the same third chapter of Ephesians whence this quotation is taken. That mystery is a secret concerning space, and St. Paul hints at this by speaking of breadth, length and height--the ordinary three dimensions--and adding to them depth, a noun used symbolically throughout the New Testament to designate the Fourth Dimension, the Great Within.

Masters of the Temple, filled with understanding of the perfect law, are continually guided by the Divine Soul. They rule their bodies and their circumstances in ways which seem miraculous to the rest of humanity. They exercise the powers mentioned in Levi's manuscript in connection with the path of Zain. They "possess the secret of the resurrection of the dead and the key of immortality." They triumph over death because their consciousness is one with that of the Ever-living. In this connection, observe that in the Tarot tableau Key 6 is the upper picture in a vertical row of three. Beneath it is Key 13, Death. Below Key 13 is Key 20, a symbol of the resurrection.

The eighteenth path of wisdom is that of the letter Cheth. It is the second path from Binah, carrying down the influence which energizes

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Geburah. It is called the Intelligence of the House of Influence, שכל בית השפע, saykel beth há-shefah.

Geburah is the seat of volition, supposed by the ignorant to be personal will. This Séphirah is the aspect of the Life-power named Fear, Severity and Justice. We have explained the meanings of these three names in other lessons. Qabalists identify volition with the impersonal law which terrifies some, impresses others by its unyielding severity, and is recognized by the enlightened as a law of undeviating justice.

Qabalistic psychology says the notion of personal will is a mistaken interpretation of states of consciousness caused by the working of cosmic forces through a human organism. It holds that there is no volition whatever which is not identical with the operation of natural law.

The human body is a vehicle (chariot) whereby universal forces are so interrupted that they produce various manifestations, psychical and physical. The process of limitation and specialization begun in Binah results in tensions which we feel. This feeling is the cause of belief in personal will, but careful dis-



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crimination demonstrates that every expression of will is really an equilibration of opposing tensions. This is produced by the Life-power itself, working in the field of personality according to undeviating laws, mental and physical.

The letter Cheth represents the field of personality. What occurs in the field does not originate therein, and is not limited to its personal boundaries. The fence of personal consciousness surrounds it, to be sure; but just as there is land outside and inside a fence, which land was there before any fence was built, and as the land outside is really continuous with that inside, so what seems to be within the fence of personality is not actually separated from what is outside.

The noun 6'Influence'' suggests the notion of water. The Hebrew shefah occurs just once in the Old Testament, where it is translated 'abundance.' 'They shall such the abundance of the seas.' Here the idea of afundance is directly connected with water. In this passage there is also an occult reference to time, because the word for 'seas' is יָם, yomim, identical in spelling with a noun which signifies 'days.'

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Our text indicates that the eighteenth path is related to water, or to activity like that of water, when it says the arcana 'flow down.' Flowing motion having its origin at an inner source which is also superior is what the phrasing suggests. The arcana, or hidden powers of superconsciousness, do flow down into the personal field, but this same superconsciousness is the *depth*, the Great Within. It is the Holy of Holies, the Adytum of the Inner Temple. From this source power flows down into our daily experience.

The power is truly like water, as Qabalists intimate when they make the letter Cheth correspond to the watery sign Cancer. The power comes in waves. It runs in currents. It ebbs and flows. It is purifying, also, and in it all forms are held, either in suspension or in solution. Often it is compared to a great ocean. Thus Binah, the source of the eighteenth path, is called the Great Sea as well as the Great Mother.

In Key 7, therefore, we see a river flowing behind the chariot, to represent the eternal flow of conscious energy. That stream of power coming from beyond the limits of personality, is the cause of all activity within those limits.



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The symbols of Tarot aid us to grasp the occult significance of the word shefah. Its first letter is represented by Key 20, a symbol of the Fourth Dimension, which is the plane of being above, yet within, all other planes. Key 20 shows the coffins of personal consciousness floating on the Great Sea, Binah, the boundless ocean of Divine Understanding. The second letter, Peh, corresponds to Key 16, which shows another aspect of the same power, as the lightning-flash which destroys the tower of false science. This flash is a symbol of Mezla, the Holy Influence which descends from Kether to establish the ten Sephiroth. The third and last letter, Ayin, corresponds to Key 15, which shows the way the same power is interpreted when we know nothing about it except superficial appearances reported to us by sensation. Then it propounds riddles to us. Hence the sphinxes which draw the chariot are related to the Devil. Like him, they are incongruous combinations of human and animal forms.

Both the sphinxes and the Devil are types of the Great Magical Agent, the hidden force employed in works of practical occultism. The sphinxes symbolize also the Great Arcanum whereby the force is controlled. For they combine the lion

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and the woman, symbolizing what is shown in Key 8 of Tarot, where the woman controls the lion and is joined to him by a chain of roses.

shefah

Numerically **VEW** is 450. This is 10 x 45, or Adam, **QTN**, 45, multiplied by the ten Sephiroth. 450 is also the number of **לוחות**, loakhuth, the tables, on which Moses wrote the law. Here is a suggestion that all the powers of man are developments of the TORA. Note that TORA is inscribed on the scroll of the High Priestess, who corresponds to the Moon, ruler of Cancer. Since the manifestation of the TORA is the result of the reactions among the ten Sephiroth, it is not surprising to find that 450 is also the number of **פרי עץ**, perree etz, the Fruit of the Tree.

Again, in the evolution of these powers through man, and to a point beyond man, what is called "sin" makes its appearance. One of the Hebrew names for it is made up of the same letters as **VEW**, differently arranged. It is **VEE**, pawshah. Here the letter Peh is put before the Shin instead of after it. That is to say, the tower of personality is put before the liberty of spiritual realization symbolized by Key 20.

This is the essence of all trans-



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gression. It creeps into and poisons much of what passes for occult teaching. What it really means is this: the attempt to determine the action of the Divine Spirit (Shin) by imposing upon it forms built up by "personal will" (Peh). To try this is to set about building the Tower of Babel.

Many systems of will-training, so-called Yoga, New Thought, and other metaphysical teaching, endeavor to do this very thing. They seek to impose man's will upon the Cosmic Life. They purport to teach their dupes how to impress the Universal Consciousness, so as to force it to manifest the forms they want. This is real black magic, and its ultimate result is the ruin pictured by Key 16. The true magic is just the reverse.

The Magic of Light makes our world what we want it to be by giving us power to see that the real world is already more wonderful, more harmonious, than we can possibly imagine. Reality is so much beyond imagination that to perceive it is the satisfaction of every desire, beyond all we can ask or think. Actual satisfaction, be it remembered. The perception of reality is no mental narcotic which sends us off into a dream-world where we forget what

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some call the "harsh actualities." It is just the opposite. It wakes us up, and brings us into a state of being where no good or perfect gift, small or great, is withheld from us. Into a world of health. Into a world of beautiful human relationships. Into a world where every moment of victory, where every experience is a phase of the Eternal Success. Into a world where work is joy, and no means are wanting to its completion. This state of being is what is meant by the alchemical Philosophers' Stone. Hence Levi's old manuscript says that he who possesses the path of Cheth has power to find the philosophical stone.

The consciousness we have just described cannot be counterfeited. We cannot pretend to have it, because it is the perception that the real Mover, Thinker and Actor in human personality is the Cosmic SELF symbolized by the Charioteer. Other than his will there is none. Will-power is manifested by those who make themselves wholly receptive to that One Will.

This receptivity cannot be simulated. A person may talk about it fluently, even convincingly. His words, indeed, may lead some of his hearers to find the way. Yet he himself cannot become truly recep-



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tive while there remains in him one trace of the fallacy of working to satisfy his personal wants, of seeking the kingdom because it has been said that they who do so have all other things added unto them.

The kingdom must be sought for its own sake. They who really put the quest for it before all else do have all things needful added unto them. But so long as one seeks the kingdom in order to get things, his real objectives are the things, not the kingdom, and he misses both.

Thus, in Key 7, the chariot is shown standing still. Not until one sees that all this seeming activity of personality is not personal at all, not until one can truly say: "I am doing nothing; the senses and organs move by natural impulse to their *appropriate* objects, and the natural impulse is the outward and downward flow of the One Life," is any seeker for light set free from the sense of separateness. When this liberation comes, he is absolutely in harmony with the Law (Geburah), absolutely identified with it. Then he realizes it always as being the undeviating Justice which regulates perfectly every circumstance of his life.

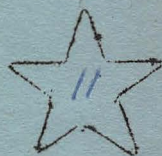


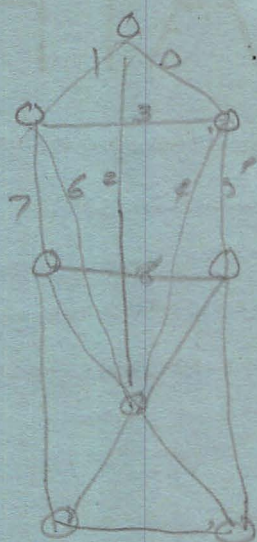


# 32 PATHS

14th Path - Key 8 connecting Chesed to Geburah  
Secret of all Spiritual activities.

1. whatever exists is a form of spiritual energy
2. woman tames the lion because she has been instructed by Hierophant
3. human life extends beyond the limits of the physical world.
4. Lion is tamed by direction and control of Mars force
5. Knowledge of perfect justice being the law of the world





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## THIRTY-TWO PATHS OF WISDOM

### LESSON ELEVEN

THE NINETEENTH path of wisdom is that of the letter Teth, symbolized in Tarot by Key 8. It is the second of the reciprocal paths uniting the Pillar of Mercy to the Pillar of Severity, and the first of the three paths proceeding from Chesed, which it joins to Geburah. Thus it links the Receptacular Intelligence to the Radical Intelligence, and the Sphere of Jupiter to the Sphere of Mars. This nineteenth path is called the Intelligence of the Secret of all Spiritual Activities. Its name in Hebrew is כֶּסֶד הַפְּחֻלּוֹת הַרוּחִיּוֹת, saykel sod ha-pehulloth ha-ruachin-oth.

In the B.O.T.A. color scale the nineteenth path is brilliant yellow. This is also the special tint of the twelfth path (Beth, Key 1) and of the sixth path (Tiphareth, seat of the EGO). The same color is attributed to the planet Mercury. Thus it is the color assigned to the upper surface of the Cube of Space.

On that cube, the letter Teth is assigned to the northern edge of the upper surface, or to North-Above. This is the boundary at which the upper and the northern faces of the cube meet. The northern face is

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assigned to Mars, the upper face to Mercury. Thus from the direction symbolism we get the hint of a combination of the powers of Mars and Mercury.

That there is a close connection between the nineteenth and the twelfth paths is to be seen in the symbols of Key 8. A woman is the central figure of the Key, but she wears a white robe, like the Magician, and over her head is a horizontal figure 8, like that over the central figure of Key 1. [Yet, whenever Tarot shows a woman, it is representing subconsciousness, and the basic power of subconsciousness is memory.] Thus in Key 8, illustrating the nineteenth path, the woman stands for the cosmic memory seated in Chesed. The dominant influence in the nineteenth path is recollection, and remembrance is part of the secret mentioned in the title of the path. This will be more evident as we proceed with this lesson.

Key 8, moreover, shows a lion, tamed by the woman, and led by a chain of roses. He is a red lion, and his color is that of Mars. This is also the color of Geburah, the Sphere of Mars, at the end of the nineteenth path, and the color of the northern face of the Cube.



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The woman in Key 8 is the Empress, rather than the High Priestess. Yet we must bear in mind the fact that the Empress and the High Priestess are not really two. The two Keys simply represent two aspects of subconsciousness. What we mean is that though the power of memory, basic in all subconscious activity and associated with the Moon, is dominant in Key 8, what is more in evidence is the subconscious power of generating mental imagery, associated with that aspect of subconsciousness connected with Venus.

[The prime secret of the nineteenth path is that whatever exists is a form of spiritual energy. Every form of spiritual energy is subject to the direction and control of the form above it.] The conscious imagery of man is a form of spiritual energy. All forms below this level are subject to its direction. It, in turn, is subject to the influence which descends from superconscious levels. This flows down into subconscious levels through the agency of the [mind of man, which is the mediator between that which is above and that which is below.]

Man is the synthesis of all cosmic activities. Human intelligence gathers together all the various threads of the Life-power's self-

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manifestation. By the operation of the law pictured in Key 8, human intelligence is able to carry the cosmic life-expression into manifestations beyond anything which could come into existence apart from man and his intelligence. By controlling subconscious production of mental images man can "open the lion's mouth," can bring sub-human forces under the direction of systems of thought, expressed in words.

In so doing, man acts as the vehicle of the universal life. There is a sense in which we may say that the universal SELF, Yekhidah in Kether, does nothing. For that SELF is the ONE IDENTITY called "God" by theologians, and God is changeless. The SELF is the witness of activity, but is not itself modified or altered by the transformations which go on round it. All change, all modification, is in the field of energy which, so to say, revolves round the SMALL POINT at the very center of the first Sephirah. The SELF which is the rider in the chariot of human personality is perfectly free from necessity for any endeavor whatever. It does nothing. It has never done anything. It is simply the witness of the panorama of transformations proceeding from its own mysterious power, symbolized by the woman in Key 8.



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Through right recollectedness, or contact with the deeper, more interior levels of memory, it is possible to discover that the cosmic order is not merely a mechanism. When we learn how to listen, it speaks to us. On the mechanism of nature are written characters we may learn to read. Within us is a point of contact with a principle of knowledge which reveals to us the meaning of all experience. No matter what may be the appearance of an event, it has a meaning for us, and one which may be put to effective use in what we think, say and do.

Hence it is necessary to remember that the power at work in the nineteenth path, because it proceeds from the fourth Sephirah, must be a power related to the wisdom which sends down its influence into the fourth Sephirah through the path of Vav, symbolized by the Hierophant.

[One part of the secret we are now studying is that the woman tames the lion because she has been instructed by the Hierophant.] 2

Another part of the secret is the truth that [even now human life extends beyond the limits of the physical world.] [Man is a four-dimensional being,] though few men and women are conscious of this. Man is immortal, even though mil- 3

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lions continue to believe, mistakenly, that they are mortals. Thus one of the practical consequences of attaining to that mastery of sub-human powers which is pictured by Key 8 is the liberation of man into conscious awareness of immortality.

This is what Levi's manuscript means by saying that the possessor of the power of the path of Teth is able "to enjoy the universal medicine." The language here is subtle. To have something is not always to enjoy it. To possess the secret of true completeness is to be filled with joy. He who really understands and applies the law which is pictured by Key 8 is one who enjoys every moment of his life. The events of his day-to-day experience confirm his recognition of the truth that the universe is an orderly, rhythmic manifestation of life, determined by unchanging spiritual laws.

When we have established contact with the inner principle of wisdom, the world begins to assume a different appearance. Little by little it is revealed to us as being beautiful, and as having the same essential nature as ourselves. Nothing in it is really alien to us. Nothing is really adverse. When we know it aright, we find in it naught



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to dread, but everything to accept and use.

The universe is rational. It is composed according to patterns intelligible to the mind of man. The patterns may be seen, but we must train ourselves to look for them. At the beginning of this training is the practice of concentration pictured in Tarot by the Magician.

The manifesting power of the ONE IDENTITY is grounded in the Life-power's perfect remembrance of all that it is, and of all that it has ever done. Because the Life-power is the central reality of every personal existence, every human being has access to the imperishable, perfect record of the past. The memory of the ONE IDENTITY is, moreover, the link which unites all personalities, as the characters of a novel are all linked together by the consciousness of the author. The field of this memory is Chesed, from which the nineteenth path proceeds.

The nineteenth path ends in the Sphere of Mars, and that sphere is pictured in Key 8 as the lion. He corresponds to one of the names of the fifth Sephirah, Pachad, Fear. All our fears, if we but examine them closely, are variations of the fear of death. Hence we may under-

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stand that to tame the lion is to overcome that last enemy.

Here, again, observation and memory are active. Surface appearances lead many to suppose that it would be a fine thing if the fact of death were no part of our daily experience. Yet the wise who have established inner contact with the principle of wisdom are all agreed that the dissolution of physical bodies is a necessary and beneficent manifestation of life. That dissolution is not the cessation of human existence, and scientific demonstration of this is possible. It is achieved by those who learn how to direct and control the Mars-force by means of mental imagery. This is another aspect of the secret of the nineteenth path.

Such mastery of the Mars-force by means of mental imagery is exercised from the vantage-ground of self-consciousness, represented in Tarot by the Magician. (Remember that on the Cube of Space the letter Teth corresponds to the north edge of the upper surface, and the upper surface is attributed to Beth.) He who possesses the nineteenth path is a conscious transformer of his physical organism by means of mental imagery. He deliberately plans his regeneration. He arranges a new



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life for himself. This he does as an instrument of a power higher than himself, which he transfers to the subconscious level by acts of concentration. Then subconsciousness finishes the work by means of the law pictured in Key 8.

The powers developed in consequence of this practice are unfolded because it effects changes in one's physical body. Nobody is born an adept. Nobody becomes one without undergoing profound changes in personality. For though it is perfectly true that the SELF is changeless, it is by no means true, as some would have us believe, that mere affirmation of the changeless perfection of the One I AM will make that perfection manifest on the physical plane.

An adept is a person, not an abstraction. He is a person whose body has reached the end of the path pictured in Key 18. He enjoys the universal medicine because [the consciousness of every cell in his body has been harmonized with the central consciousness of the indwelling SELF.] [Nowhere in his body is there a cell or an organ which is out of tune with the vibrations of universal Life.] Such a man is courageous, because he has overcome fear. He never forgets the truth that all the

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activities of the universe are kept in perfect balance.

Though inequality and injustice are apparent everywhere, this is because man permits himself to be hypnotized by appearances, so that he fails to see the truth they veil. It is not that justice will be done, sometime in the future. The esoteric doctrine is that perfect balance of forces is maintained continually. [Hence from the beginning of this world-cycle to the present moment there has never been one slightest deviation from the operation of perfect justice.] To say this is one thing. To know it is to possess the final secret of the nineteenth path.

Thus the great secret is really the truth that we have nothing to acquire. It is by elimination that we shall perform the Great Work, symbolized in Key 8, as in Key 6, by a mountain in the background. Our prejudices, our hates and dislikes, our faulty opinions are what we must eliminate. How shall we accomplish this? By exercising ourselves daily and hourly in the thought that [all our experience is the working of the Life-power upon our personality,] to the end that it may be shaped into a perfect vehicle, and guided on the path of right recollection which leads to the recognition of the



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manifestation of justice in every circumstance of our lives.]

The twentieth path is that of the letter Yod, symbolized in Tarot by the Hermit. It is the second path proceeding from Chesed, which it joins to Tiphareth. It carries the influence of the cosmic memory seated in Chesed to the EGO in Tiphareth. It is called the Intelligence of Will,  $\text{לְכַלֵּל חָכְמָה}$ , saykel hawrawzone.

On the Cube of Space, this path is at the junction of the northern face with the lower face. Thus the direction assigned to it is North-Below. We may therefore expect to find the secret of the twentieth path somehow connected with the operation of the Mars-force at subconscious levels.

The power at work in the twentieth path is just another phase of the power at work in the nineteenth. It has its original source in the first Sephirah, whence it descends to Chokmah through the path of Aleph. From Chokmah it descends to Chesed through the path of Vav. It is the Limitless light, concentrated in Kether, specialized as the masculine and paternal life-force, Chaiah, in Chokmah, and working in Chesed as the self-impartation of Beneficence.

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Thus the Hermit is an old man, shown in profile, to indicate that he is identical with Yekhidah in Kether. On his head is a letter Yod colored blue, the color of Gimel and the High Priestess, to indicate that subconsciousness is active in the twentieth path. This letter Yod has its upper point in the first Sephirah, say Qabalists, and its body in Chokmah. To Chokmah, moreover, the color gray is attributed, and this is the tint of the Hermit's robe. As we have said elsewhere, his gaze, directed backward along the path at whose summit he stands, makes him a symbol of memory, the special quality attributed to Chesed. Finally, this is a night scene, and the darkness is an ancient symbol for all things pertaining to subconscious forces and activities.

The great star in the Hermit's hexagonal lantern is the macrocosmic star, the hexagram which is sometimes called the Shield of David, or Shield of Love. In Hebrew, this is  $\text{דוד}$ , mawgen David, and its value, 107, is the sum of Ab (3), Aima (52) and Ben (52), the names of the Qabalistic trinity: Father (Chokmah), Mother (Binah), and Son (Tiphareth). By Latin Cabala Simplex, this same number 107 is the value of *Christus*, Christ, and of *Lux Domini*, Light of the Lord.



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These bits of Gematria refer to one thing, the EGO seated in Tiphareth. This is the focal point of the Tree of Life. The sixth Sephirah is the apex of a down-pointing triangle whose other angles are Ab, the Father, and Aima, the Mother. The EGO is essentially one with the paternal life-force in Chokmah and with the maternal, Divine Soul, Neshamah, in Binah. The essential unity linking these three aspects of the One Reality is that of the single substance--LIGHT. The light of stars, and also the inner light of men.

What men feel in their very bodies as the power called "will" is the surge of the light-force through blood stream and nerve and tissue. As the Qabalistic analysis of ך״ץ, rawtzone, given in the TREE OF LIFE lessons, makes clear, the hexagram is a synthesis of the alchemical symbols for the four elements, and the letters of this Hebrew noun represent the same four elements. The elements themselves are simply four phases in the manifestation of one fundamental reality, and this reality is LIGHT.

What the ignorant misinterpret as being independent, personal free-will, originating in every separate human soul, the wise declare to be

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something like what biology calls a *tropism*. As moths fly toward a light, so do we turn, by an irresistible impulse, inherent in our very organisms, toward the Inner Light symbolized by the Hermit's lantern. While we are far from the one goal, we suppose ourselves to be choosing our objectives. When we near our destination, we know that we have no "will of our own."

[Human personality is a synthesis of all cosmic processes.] Man summarizes all that preceded him, and is the point of departure for the development of a new creature. The "natural" man is the seed of the "spiritual" man. When he understands the processes which have brought him as far as the natural man, he may utilize these processes consciously and intentionally in order to take him farther. They who have grasped this truth are the "twice-born." Without exception, they echo Jesus' declaration, "I have no will, save to do the will of him that sent me."

Like all profound truths, this is the reverse of commonly accepted opinion. To enter unto this truth we must, as Jacob Boehme put it, "walk contrary to the world." Not by attempting to force nature into our mold, but rather by identifying



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ourselves with her perfect order, shall we find the freedom we seek. The true magical will is perfect obedience. Not by changing nature, but rather by discovering her laws, and our true place in her operation, do we enter into freedom, power and happiness.

[Daily practice of the thought that the personal life is directly guided by a higher intelligence, daily remembrance of the truth that nobody can do anything of himself, daily endeavor to approach all conditions and circumstances from this point of view--these are the fundamentals of the training which makes us true possessors of the power of the twentieth path of wisdom.]

He who would develop the magical will must needs seek to clarify his vision of what lies beyond the heights of present human attainment. Again and again he must remind himself that Principle is never bound by precedent. He must open himself to the influx of the ONE LIGHT. His daily, hourly quest must be to make himself receptive to the vision which comes from above.

In so doing he *feels*, as do all men, however advanced they may be, that he is making deliberate, conscious choices. Where he differs

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from the great majority is in his clear perception of the significance of this feeling. He interprets it correctly as the drive of the ONE WILL, and the greater part of his training aims at his never forgetting the true meaning of this feeling he shares with all mankind. Thus the twentieth path is, on the upward Way of Return, that which takes us from Tiphareth to Chesed--from intellectual recognition of the true nature of the central EGO to perfect identification with the cosmic memory.

The method whereby this result is achieved is meditation. What needs to be understood is that the cosmic process itself is a meditation. The Hermit is in meditation, and his isolation corresponds exactly to the result of meditation, described by the Sanskrit term *Kaivalya*, meaning literally "alone."

Thus part of the occult theory of will is the doctrine that the Life-power is conscious energy, flowing through a succession of forms which are, without exception, related to a particular object. Every cycle of the Life-power's self-expression has some definite objective. From the beginning of the cycle to its completion there is not a moment in which that objective is forgotten.



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We do not share the Life-power's perception of its objective until we have so identified ourselves with the unceasing flow of the stream of conscious energy that we begin to feel its direction. Later, sages and seers tell us, we obtain the beatific vision of the "far-off divine event" as being a present reality. This comes through meditation.

This perception leads us into a new type of awareness. This is dimly apprehended in modern teaching having to do with the so-called Fourth Dimension. It is set forth more clearly in Oriental doctrines concerning the enlightenment which follow Yoga practice. Nobody can tell another what this experience is, but they who have enjoyed it may indicate the fact to one another by means of various symbols. The symbols, however, are meaningless to persons who have not had the experience.

This experience includes first-hand knowledge that human personality is a center of expression for the MIND that constitutes, frames and composes the laws of the universe. It is knowledge that there is in man, acting through his brain, an immediate expression of the power which rules and regulates all the

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forces of nature. This is the power which is pictured in Tarot as the Emperor and as the Hermit.

In our day-to-day experience, all our exercise of will-power is directed toward overcoming appearances of limitation. Even when we seem to will evil this is true. Nor are those apparently deliberate choices of what, in popular parlance, "we know to be wrong," any exceptions. They are, to be sure, evidences of profound ignorance, but [the drive behind even the most heinous crimes is always the desire for freedom.]

Behind all appearances, whatever they may be, is the operation of a Perfect Law, having Beauty for its foundation. If we see ugliness, it is because we do not see aright. If we will evil, we are suffering from a kind of insanity. Thus Eliphas Levi says truly that black magic is organized madness.

The same writer says all true magic is in the will. Yet the full knowledge of this will may not be gained by reading, nor by listening to a human teacher. They who would know the innermost meaning of the twentieth path of wisdom must listen with profound attention to the instruction of the Inner Voice. This listening is an active state of con-



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sciousness, a throwing of the whole personal mind into the form of intense, expectant receptivity.

He who possesses this twentieth path is said "to be acquainted with the laws of perpetual motion, and to be in a position to demonstrate the quadrature of the circle." Need we say that this statement, though perfectly true, has nothing to do with making a perpetual motion machine, nor with the vain endeavor to construct a square whose area shall be exactly the same as that of a given circle?

The possessor of the path of Yod is truly "acquainted with the laws of perpetual motion," because this path leads to perfect identification with the One Conscious Energy, and to profound knowledge of its eternal laws. The infinite whirling motion of the Limitless Light is the true perpetual motion. They who know the secret of the Intelligence of Will possess a full knowledge of this energy and of its laws.

Thus they are able to demonstrate, or to make manifest in their control of circumstance, their perfect union with the ONE WILL-POWER. This pure spiritual will is the perfect circle of Divine Life. He who is in union with it expresses the perfect order

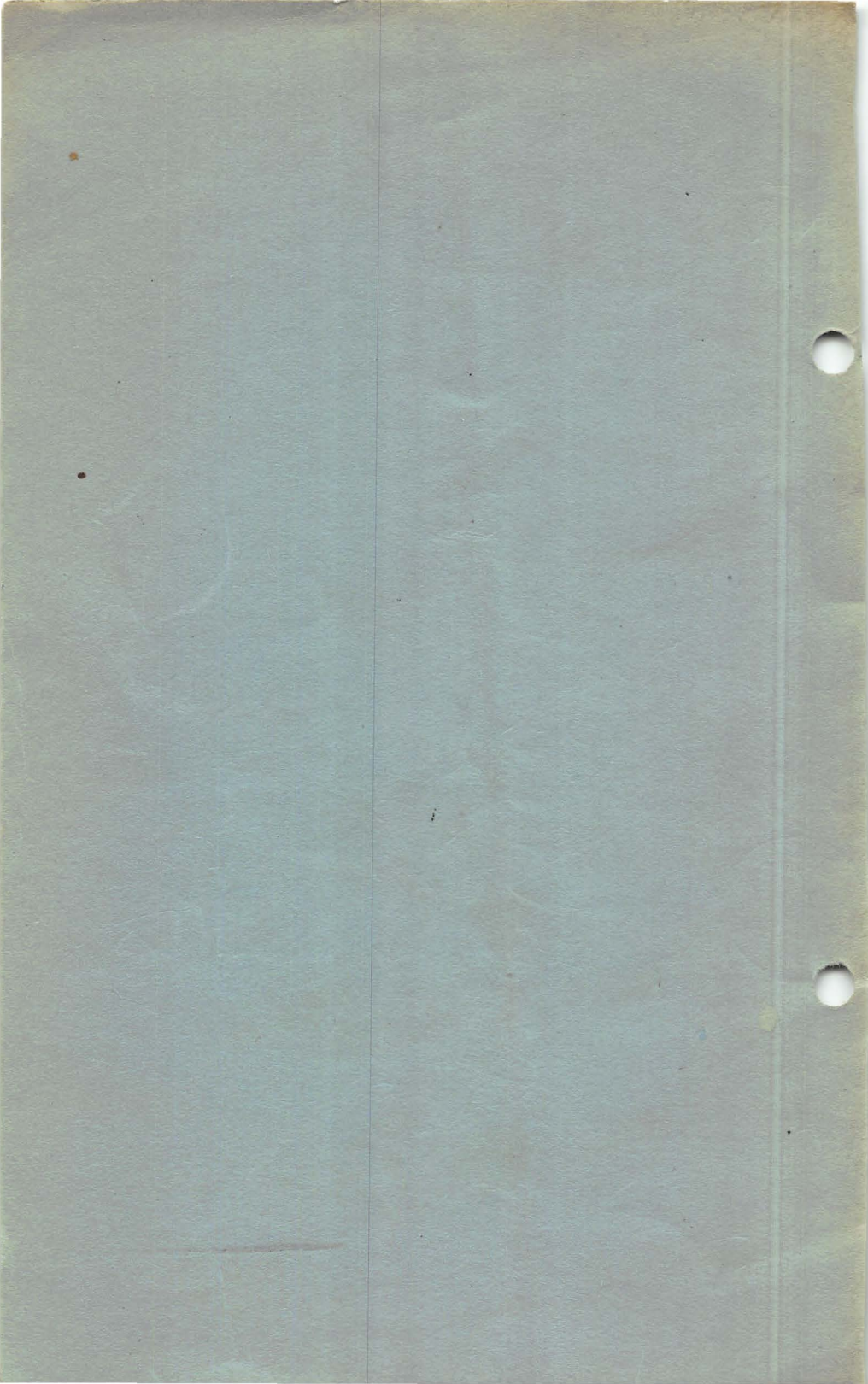
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in all that he does. That order is symbolized in arithmetic by the number 4, and in geometry by the square. It is the perfect order of the Measuring Intelligence of the fourth Sephirah, descending into Tiphareth through the twentieth path of wisdom.

They who ascend through the twentieth path to the Grade of Exempt Adept are able to make this occult demonstration of the squaring of the circle. They do nothing of themselves, but all the details of their lives, because they are unobstructed channels for the Divine Beneficence, are perfect manifestations of the Heavenly Order.









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## THIRTY-TWO PATHS OF WISDOM

### LESSON TWELVE

THE TWENTY-FIRST path of wisdom, corresponding to the letter Kaph, is the third path proceeding from Chesed. Through it descends the influence which energizes Netzach. It is the link between memory and desire, between the Sphere of Jupiter and the Sphere of Venus. It is called the Intelligence of Desirous Quest, *שַׂקֵּל הַחַיְפֶּטֶז הַמְּבֻקָּשׁ*, saykel ha-khayfetz ha-mebogash. The Hebrew word mebogash is from a verbal root meaning "emptiness," and has a meaning akin to the English nouns "hunger" and "thirst."

Instruction already given in the TREE OF LIFE lessons concerning this path makes clear the importance of right discrimination in distinguishing the character of desires. To exercise such discrimination requires alertness, and utter honesty in appraising one's motives. This cannot be accomplished unless we recognize the overshadowing presence of superconsciousness, and deliberately deliver subconsciousness from bondage to our conscious thinking. (When we truly expect subconsciousness to respond to the influence of superconsciousness, our expectation is fulfilled.) (When we act on the



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instruction which comes from above, we make ourselves ever more and more aware of guidance.) To be a Qabalist is to be receptive.

This receptivity is an immediate consequence of taking to heart the lesson of the ninth Tarot Key. We who are aspirants to illumination are like the invisible travelers toiling up the path over which the Hermit sheds light from his lantern. When first we enter the path of Desirous Quest, we have rather vague notions concerning what we are seeking. We feel an aching emptiness of mind and heart. At the very beginning, we are prone to think that if only we possessed certain things, if only we could find ourselves in different circumstances, all would be well. After awhile we begin to get brief flashes of the Inner Light, and in time these make us realize that the essence of all right desire is the longing to *be*, rather than the wish to *have*. Ultimately we come to understand that the desire to be is the Life-power's way of revealing to us what we really are. The Way to Liberation is the path of discovery leading to full perception of the true nature of the SELF.

It is a path, moreover, or a method, which alters the physical bodies of those who follow it. Illumina-

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tion is a consequence of organic changes. It is not something which occurs in the mind only. It is not to be experienced by those who make the mistake of supposing the occult path to be one which leads out of this world into purely metaphysical regions. Practical occultism is not escapism. They who succeed in it must keep their feet on the ground. The physical plane is just as spiritual as any other. To think ill of it, to neglect it--this is the evil fruit of the error of separateness.

True Illuminati have bodies different from those of the unenlightened. The chemistry of their blood is different. Their nerve currents move after another fashion than do those in the bodies of ordinary human beings. The cell structures of their brains are not the rudimentary organs found in the brains of the great mass of humanity. Thus one part of the secret of the path of Desirous Quest has to do with radical transformations in the physical body.

These transformations are not mere matters of diet, exercise, breathing or posture. In our day there are many popular systems for "self-development" which seem to be based on the idea that one has little more to do to become a superman than to



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select the right kinds of food. What we eat does make a difference. How we sit and stand, and how we use our lungs, are important also. Yet we shall never reach the goal of the twenty-first path if we suppose success to be just a matter of calories and vitamins, just some trick of bodily contortion, or just some special breathing exercise.

2 The balance of our interior stars requires meditation, and nobody ever succeeded in meditation who was lukewarm in his desire for freedom. Meditation, especially in its early stages, before we acquire the knack of it, is hard work. It must be persisted in for some time before any striking results are attained. We must hunger and thirst after righteousness in order to be steadfast in meditation until we taste its fruits. Thus perseverance is another secret of the path of Desirous Quest.

3 A third is courage. To develop this, we must face difficulties and learn to solve problems. Silly systems of "metafizzling" insist that we must never admit we have problems, never give a moment's thought to appearances of failure, poverty, or disease. They pretend that to do so is to encourage negativity. In truth, they are confirming their

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dupes in the habit of evading issues. To affirm the "goodness of ALL" is to speak truly enough, but our human problems need that affirmation for just one reason--to give us strength to face our problems boldly, because we are confident we have at our disposal a power adequate to turn these very problems into magnificent opportunities. To stop with the affirmation, to turn ourselves into talking-machines which do nothing but repeat such affirmations, is to be guilty of the sin of vain repetition. What we need most is to use daily that day's "sufficient evil."

This means keeping awake now. It means to interpret the experiences of the present as being particular dealings of the Divine Spirit with our souls. That Spirit, we are told, led the greatest of the Illuminati into the wilderness to be tempted. Day after day it subjects us to the same essential tests. To dread the future is, of course, supremely unintelligent. To refuse to face the appearances of evil in the present is even worse.

The illumined mind lives in eternity, and the only human word which truly designates this eternity is NOW. NOW is truly the acceptable time. NOW is truly the day of lib-



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eration. Guidance comes NOW, or not at all. Or it would probably be more accurate to say that although every human being is always under guidance, whenever he is truly aware of it he knows it to be active NOW.

The path of Desirous Quest is associated through the letter Kaph with the planet Jupiter. Thus it is what is pictured in Key 7 of Tarot by the wheels of the chariot. The reason there are two wheels, instead of the single wheel pictured in Key 10, is that when the influence of the twenty-first path is made effective in human life it must be felt subconsciously as well as consciously. It is not enough to have an intellectual perception of the truth that through this path we receive the divine influence, and partake of the blessing it distributes to all modes of being. Such perception is necessary, but it is not sufficient. It must permeate our subconsciousness, and be built by subconscious activities into the entire structure of the personal vehicle. This is one reason for the emphasis placed on meditation in a preceding paragraph, and all sound systems of occultism agree to this. Truth must be printed indelibly on subconsciousness, so that we never forget its principles. Thus only may it bear fruit in our lives.

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For subconsciousness is the transformer of our physical vehicles. It is not, as some would have us believe, the ultimate cause of the transformation which brings us to the end of the path of Desirous Quest. The power is superconscious. Subconsciousness is only the agency through which this power works.

Self-consciousness initiates the processes which bring about the required changes, but self-consciousness does not effect the changes themselves, any more than a gardener makes plants grow. He watches his garden, cultivates it, weeds it. Even so the work of self-consciousness is, first of all, to realize intellectually the rationality of Ageless Wisdom, and after this, to manage thought and feeling so that there will be no interference with the development and embodiment of the new creature.

All systems of occult training, therefore, begin by carefully instructing the aspirant what to expect as a consequence of his practice. The words of the wise must be studied. Impossible as it is to give adequate expression to the more subtle forms of spiritual experience, what has been said and written by truly illuminated men and women may be compared to good seed, and



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Jesus himself declared, "The seed is the word."

After the seed is planted by reading and listening to teachers, then come the practices of concentration and meditation. Invariably these aim at reducing conscious thought to a minimum. Never do they seek, however, to make the mind a blank. Mastery of thought does include the power to stop interference from thoughts which have no relation to the student's main purpose. Yet the very best way to accomplish this is by alert and undivided attention to the "particular knowledge" about which one is meditating.

In profound meditation, the person engaged in it seems to be entranced, because his attention is wholly withdrawn from the sensory field, and from external stimuli. This affects even his physical condition, so that his body becomes immobile, and may even show almost no signs of life. Yet he is wide awake, and fully aware of himself, as well as of the object of his meditation.

As one might expect, from the fact that the twenty-first path descends from Chesed, the seat of memory, it has a great deal to do with the practice of recollection. Moreover, since this path is con-

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nected with Jupiter, it is the cosmic memory that we tap when we are truly "possessors" of this path. We become aware of the essential knowledge of cosmic processes which, say occultists, is stored in the Jupiter center, or solar plexus. We come out of our periods of meditation with fresh insight into the nature of our place in the cosmic order. We penetrate the veil of apparent mechanism, and see the living organism the universe really is. When we are proficient in this kind of practice, we experience cosmic consciousness.

Yet this is never known by those who content themselves with optimistic affirmations about the goodness and wisdom of the Life-power. Buddha did not begin to seek liberation while he was immured in his palace harem and protected against every sight and sound which might make him aware of sorrow and poverty and sickness and death. The Illuminati are men of sorrows and acquainted with grief. How else could they be Masters of Compassion?

In their crude forms, all our desires are variations or rebellion against some apparent bondage. The verb "to want" is sufficient proof of this. When we are confronted by any restriction upon our freedom, we



are tempted to accept that restriction as a reality. We fall down and worship the devil whenever we yield to this temptation. We deny the possibility of better economics and politics, and give as our reason the lie that human nature being what it is, we cannot expect anything better. We temporize with evil and resort to expedients to palliate it because we accept as true the slander that man is the slave of circumstance. The "possessors" of the twenty-first path do not fall into this error. They face the adversary boldly, and see through all appearances of evil to the resplendent truth they veil.

Hence it is written that the adept who is "Lord of the Path of Kaph" is able to change into gold, not only all metals, but also the earth itself, and even the refuse of the earth. The last phrase in this statement is a masterpiece of subtlety. The "refuse of the earth" is the same as the "Stone refused by the builders." What sense-bound materialism overlooks, and refuses to incorporate into its false and fallacious arrangements for setting the world in order, becomes the pinnacle stone of the temple of enlightened human personality. It is the conscious recognition of the identity of the EGO in man with the

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Indivisible SELF, Yekhidah. This recognition changes the metals of alchemy, the "interior stars," into the celestial gold, like that of the city described in the Revelation of St. John. This is the gold of spiritual enlightenment, the Transparent Jewel of Perfect realization of the Divine Order.

The twenty-second path of the letter Lamed is called the Faithful Intelligence, [LXII] לַמֶּלֶךְ, saykel neamen. It is the first path proceeding from Geburah, which it joins to Tiphareth. It is the link between the Sphere of Mars, seat of volition, and the Sphere of the Sun, seat of the EGO.

The psychological drive in this twenty-second path is the drive of volition. It is fiery and Martian in quality, but it is also what a Hindu would call "Pranic force," partaking of the spiritual power which is, in almost every language of the world, associated with air or breath.

Its urge is toward increase, and because increase is growth, we may understand the power of the twenty-second path to be related to the reproductive drive which insures the continuation of species. A glance at the diagram of the Tree of Life



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will show that the twenty-second path is really the upper half of a line crossing the Tree from the fifth Sephirah to the seventh, with the point corresponding to Tiphareth at its center. To recognize this is to see that the lower part of this line, corresponding to the letter Nun in the Hebrew alphabet, and to Key 13 in Tarot, is simply the continuation of the path of Lamed.

Now, Lamed is said by Qabalists to rule the kidneys, or reins, and according to the not very scientific notions of primitive peoples, the fact that the reproductive organs serve also as external channels for the elimination of impurities separated from the blood by the function of the kidneys led to the error that the kidneys themselves have something to do with reproduction. Hence the Hebrew noun כִּלְיָו, kolyaw, sometimes translated "kidney," signifies also what nowadays we mean by "gonad."

Furthermore, there is a definitely Martian quality in the two small glands termed *adrenals* or *suprarenals*. The substance they pour into the blood stream is intensely stimulating, and intensifies the muscular tonicity which, according to astrology, is governed by Mars. Consequently these organs have much

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to do with our personal effectiveness, with our ability to perform works which shall make our volition fruitful of results. And since all our work brings about changes in the conditions by which we are surrounded, it should be evident that the twenty-second path is quite properly the beginning of that descent of power which completes itself in what Tarot pictures by Key 13.

When we will, we aim invariably at change. More than this, every strong volition is a practical demonstration of the fallacy of the delusion that any human being is an independent, separate personality. The magical will, as we have said many times elsewhere, is not the false self-will of those who seek to impose their "own way" on other people, or on circumstances. It is what Eliphas Levi calls the "will of intelligent beings," and those who merit this description constitute the controlling minority of the human race, in any generation. They are the true adepts, whose will is law, because it is perfectly identified with the absolute Justice which is attributed to Geburah.

The outlook of such men and women is not that of the masses of their contemporaries. Their objectives are beyond the range of the vision



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of ordinary, earth-bound *genus homo*. The world laughs at their ideas, and thinks their dreams of a better world-order are the extravagances of foolish, impractical enthusiasm. Yet the foolishness of seers is the hope of humanity, and to it we may trace every step in the progress of the race toward true civilization.

For seers know at first-hand that the life of man includes a consciousness above his intellectual level. They live by the guidance which comes to them from within, and from above. They know that this guidance from a higher level is the birthright of every human being. Their instruction proclaims this birthright, and is founded on their knowledge of the correct way in which we may avail ourselves of its liberating power.

All this instruction has for its basis the truth that man is never, as a personal being, the thinker, the speaker, or the actor. Every thought, every word, every deed, is the operation of the sum-total of universal powers and laws, known and unknown, taking form through the instrumentality of a human being, or other active center of expression for the One Life. This is not fatalism. It is simply right discrimination between the personality

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and the SELF. The SELF is the indivisible One, the sole originating Principle of the universe. Personality is dependent, conditioned, determined. The SELF is absolutely free, and is the conditioner and determiner of the functions and activities of personality.

He who, in consequence of right instruction and right practice, sees the truth of reality, and has intuitive perception of its inner significance, is in a position to make new combinations through the exercise of creative imagination. Man is the instrument for the modification of the cosmos in which he finds himself. Human personality is the indispensable agency whereby the Life-power completes the Great Work. All work is related to the twenty-second path, hence the Great Work is included in the comprehensive attribution. One has only to glance at Key 11 to see this, if one knows the ancient dictum, "Equilibrium is the secret of the Great Work."

This equilibrium is effected in human life through the agency of subconsciousness. Thus the central figure in Key 11 is really the same as the High Priestess in Key 2. The pomegranates on the veil behind the High Priestess are symbols of the increase of spiritual powers, men-



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tioned in the text concerning the path of Lamed. They are disposed in the form of the Sephiroth on the Tree of Life, because the Sephiroth do summarize all spiritual powers.

Yet, though subconsciousness is the immediate agency whereby the transformations and transmutations of the Great Work are brought about, the work itself is under the supervision of what Tarot pictures by Key 4. In the Tarot tableau, therefore, Key 4 stands above Key 11, in the vertical row which has Key 18 at the bottom. The alchemists say that the aspirant to success in the Great Work must be well grounded in theory before he attempts to practice, and this is to understand the true rationale of the undertaking. Poor reasoners never succeed in the operations of the twenty-second path.

The transformations of personality which constitute the primary work of the alchemist are accomplished under the direction of self-consciousness. They are the results of clear and definite intention, and of long-continued practice. They are not the outcome of the general averages of evolution. They are physiological modifications, but they fall in the class of acquired characteristics, which are not transmissible by the operation of heredity. Thus

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we read in the Rosicrucian *Confessio* that although some members of the Order have children, they cannot pass on the Higher Wisdom to their offspring as a hereditary right. "Flesh and blood cannot inherit the kingdom of God." Throughout the texts of the mystery teaching one finds many repetitions of this emphatic declaration that every seeker for illumination must do his own work, must bring about his own release from the bonds of error.

Yet the mystery teaching declares also that the sense of personal effort is an illusion. To say this, however, is by no means to say that personal effort should be abandoned. The work whereby man is set free feels like personal exercise of the power of will which is seated in the fifth Sephirah; but the consequence of this work is the new creature, whose mind is freed completely from the delusion that he does anything of or by himself. Hence there is no trace of self-importance in a true adept. He has become the *Little Child*, a term used often in the Orient to describe the highest human attainment. He is free from care, free from the burden of false responsibilities, free from the limitations of the conventions and the opinions which are the mental fetters worn by most human beings.



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Such a regenerated personality has tremendous power over all sub-human modes of the Life-power's self-expression. In Key 11 this power is represented by the balanced scales in the woman's left hand. The possessor of the power of the twenty-second path is himself mentally and emotionally poised, and the result of his work establishes equilibrium in his surroundings. He is free from fear, and thus he inspires no fear. In the most literal sense, therefore, he is able to subdue the most ferocious animals, and to "pronounce the words which paralyze and charm serpents." He can master the wild beasts in his environment because he has subdued their counterparts in his own nature. He can charm serpents because the work of the twenty-second path has made him master of the coiled serpent-power in his own organism.

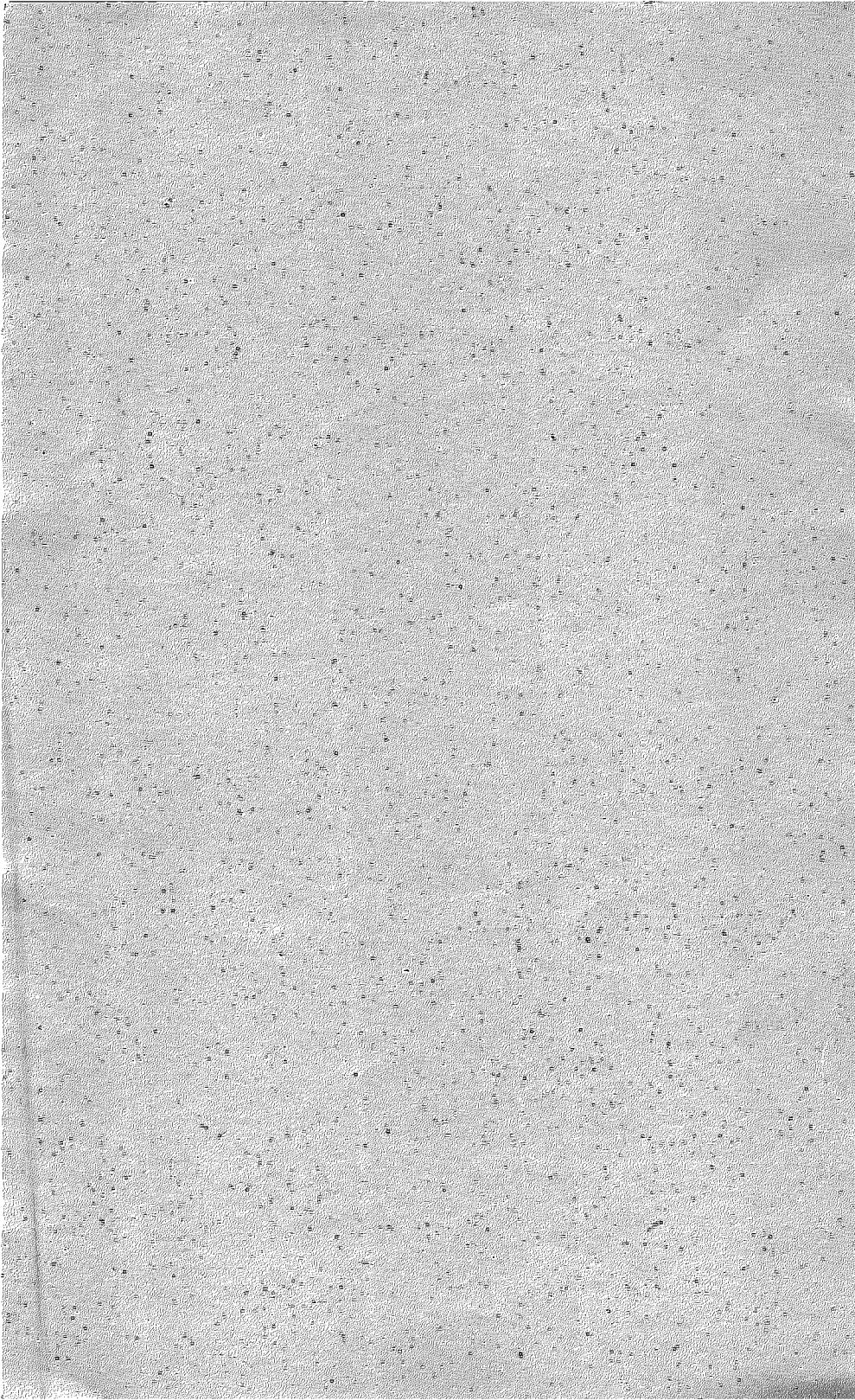
As a further confirmation of the attribution of Key 11 to the path of Lamed, note that the sword in the right hand of Justice corresponds to Mars, and that, if Key 11 be placed on the twenty-second path, the sword is nearest the beginning of the path in Geburah, Sphere of Mars. So also the scales are on the side of the picture nearest the end of the path, and they are of gold, the metal of the Sun, of which Tiphareth is the sphere.

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In the sign Libra, corresponding this path, Saturn is exalted. In the Great Work, the serpent-power is exalted or lifted up by the process of sublimation. It is raised from the Saturn center at the base of the spine, and is combined with the Mars energy active in the interior star next above the Saturn center. Thus the hilt of the sword of Justice is a T-cross, symbolizing the Saturn force at the base of the spine, and when this is lifted up it elevates the blade of the sword, symbolizing the Mars force.

This leads to illumination, and they who are numbered among the true Illuminati inspire no fear in the creatures of the sub-human kingdoms. Ignorant and evil men fear them, because such men misunderstand them. Their works of power frighten beholders who do not know that the command of circumstances they exert is a direct consequence of the fact that they are, and know themselves to be, unobstructed channels for the One Free Will in the universe, the Will which centers itself in every human personality, and manifests itself as the equilibrating power which establishes the undeviating Justice of universal Law.





# 32 PATHS





## THIRTY-TWO PATHS OF WISDOM

### LESSON THIRTEEN

THE TWENTY-THIRD path of wisdom, corresponding to the letter Mem, is the second path proceeding from Geburah. Through it descends the influence which energizes the Sephirah Hod. It is the link between will and intellect, between the Sphere of Mars and the Sphere of Mercury. It is called the Stable Intelligence, שכל קיים, saykel qayam.

The Hanged Man is really a synthesis of the whole Tarot; and the letter Mem, as a final, is placed with Tav at the center of the Cube of Space, where these two letters form the word מן, toom, signifying the ultimate attainment and ultimate perfection.

The Hanged Man has white hair, like the Hermit and the Emperor, and the state of perfect stability of mind he symbolizes cannot be arrived at without reasoning, nor can it be attained without the secret operations over which the Hermit presides--the subtle changes in the body's chemistry which take place in the region governed by the sign Virgo. Yet the main thing achieved in the seedless Samadhi pictured by Key 12 is the high vision of which

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the Tarot Fool is one of the principal emblems.

Vision, not thought. Direct perception, not speculation. The Eye Divine, not the eyes of sense. Look at the Fool's wallet. There you see an eye, in the position usually occupied by a lock. Notice also that the Fool looks back, up the path of Aleph, toward the Supreme Height which is at the same time the Innermost Center. Can you divine now why the letters Tav and Mem final are placed at the center of the Cube of Space? When the eye of the soul is single, the whole body is filled with the light of the SINGLE WHITE BRILLIANCE. Then all old things pass away. The conceptions of the lower mind are reversed, and the wisdom of this world is seen to be the folly it actually is.

"Turn to me and be set free, all the ends of the earth; for I am God, and there is none else," says the twenty-second verse of the same forty-fifth chapter of Isaiah where we read that the ONE is responsible for all, for darkness as well as for light, for evil as well as for peace. It all depends on where we look, and liberation comes when, like the Tarot Fool, we face toward the Source instead of looking toward the phenomenal, illusionary outward



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appearances. This is the Great Reversal pictured by Key 12, and in it is the secret of stability.

Our text says the reason for the name of the twenty-third path is that it is "the power of permanence in all the Sephiroth." In the TRE OF LIFE lessons, we have shown that this power of permanence is related to rhythmic, controlled vibration. The Hebrew term is כח-קיום, kach-qiyom, and the second part of this compound word may be rendered as "duration," or "existence," as well as by "permanence." It also means "confirmation."

Keep in mind always that what we are considering in this twenty-third path is a power which is central, permanent, and directly connected in the cube symbolism with the Palace or Temple of Holiness in the midst, supporting all things. Samadhi leads to complete identification with the ONE POWER. This is no mere intellectual apprehension. It makes a tremendous difference in the man or woman who experiences it.

That man or woman becomes the recipient of momentary, hourly, daily guidance from the Higher SELF, the EGO of all humanity. This guidance is intensely practical. It is applied to the business of living in

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this world, It brings wonderful intellectual powers, and extraordinary command over the appearances of creation. For he who enters into the spirit of the twenty-third path becomes an immediate agent of the Divine Will which is the source of all the laws of nature.

Materialistic science seldom perceives that what it calls "laws of nature" are no more than incomplete reports of what has been observed by persons in nowise liberated from the delusions engendered by superficial interpretation of appearances. All that any research worker in any field of science can study is what enters his mind through his impressions of sensation. If he change his outlook, he will enter another world, and will be able to wield powers which go beyond the limits of the mere statistical averages which, as many leaders of science now agree, are what they really mean when they speak of the "laws of nature." For modern science, a law of nature is actually no more than a statement of what *probably* may be expected in a given set of circumstances.

The twenty-third path presupposes the work associated with the seventeenth path. Until one has engaged in practices which liberate subcon-



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consciousness from the thralldom of self-conscious interpretation of the meaning of appearances, the seedless Samadhi of the twenty-third path cannot be attained. Indeed, all practices of yoga, and of its Occidental counterpart, alchemy, include some variation of the operation whereby subconsciousness is impressed with the idea that it is to be subject to nothing but the direction of the Divine Soul seated in Binah.

It is written somewhere, *Demon est Deus inversus*, and because *Deus* and *Homo* have the same number by Latin Gematria, this might also be written, *Demon est Homo inversus*, "The Devil is Man upside down." Thus an important symbol in the Tarot picture of the Devil is a pentagram, symbolizing man, placed upside down on the demon's brow. What is more, a pentagram is a symbol for the fifth Sephirah, and thus a reversed pentagram denotes *will* upside down, or the inversion of true will which results from ignorant belief that will-power is of personal origin, so that each human being has a will of his own which he is free to exert contrary to the laws of God and nature.

He who possesses the power of the twenty-third path gets the pentagram right side up, and when this is done

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the demon vanishes. Yet the man who enters the seedless Samadhi seems to his contemporaries to be a strange, eccentric person, holding views that are just the reverse of what they call "good common sense." Yet for one who has entered into the illumination suggested by the halo round the Hanged Man's head, there are no adverse circumstances, no insurmountable obstacles, no enemies, anywhere in the universe.

Thus he possesses the *Ars Notaria* which gives the true universal science. Materialistic science guesses more or less accurately concerning the meaning and laws of the world of appearances. True spiritual science gives us dependable knowledge of the relation between God-Man and the external world of name and form. The great seers are always great thaumaturgists also. They are healers and wonder-workers. Above all else, they are intensely practical. They know what to do, how to do it, and when. They leave the impress of their vision upon generations of ordinary human beings. They are the great law-givers, and by the successful outcome of their lives they demonstrate the good sense and intelligence which are always the fruits of genuine illumination, for their thoughts and words and deeds are part of the cosmic success.



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The *Ars Notaria* is the art of reading and understanding the signs and characters which, says one of the Rosicrucian manifestoes, "God hath inscribed upon the mechanism of the world, and which He repeats through the mutations of Empires." The signs and characters are said to be repeated through the mutations of Empires because they may be discerned in every kingdom of nature. Seers read and understand them, for seers are filled, as a result of their inner experience, through the opening of the Single Eye, with the true "Light of the World."

In Latin, this is *Lux Mundi*, and these words have the same numeral value in Latin Gematria as *Ars Notaria*. The *Lux Mundi* is shown in Key 12 as the radiance round the Hanged Man's head. To have the *Ars Notaria* is to be able to read in what the Rosicrucian texts call "Book M." In Hebrew this would be "Sepher Mem," or מ' ד' ט' ע' ד', and the numeration of this is 430, equivalent to ד' ט' ע' ד', the verb "declare," used in the nineteenth Psalm, which says: "The heavens declare the glory of God." The word Ha-Shamain, "the heavens," moreover, is the numeral equivalent of Neshamah, the Qabalistic name for the Divine Soul seated in Binah, and it is because the Illuminati are

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recipients, through intuition, of the perfect understanding of the meaning of the cosmic order behind the mighty pageant of the heavens that they are able to read the "one, only book" from which all secrets are to be learned. Thus they are possessed of the knowledge which reveals all the treasures of infinity. Like Jesus, they can say, with perfect truth, "All that the Father hath is mine."

Seers like these are light-bearers for all humanity. They plant the seeds of great civilizations. They are not like the "planners" from whom we hear so much in these days--each with a "one and only" scheme for a New Deal, or a Fair Deal, or some other sort of a new shuffle--and all quarreling bitterly with one another. The Knowers of the PLAN have been in perfect agreement, down through the ages. They have one message, one doctrine, one practice.

Notice that the twenty-third path is the third in the descent from Kether along the north side of the Tree of Life. Thus it is a consequence of what Tarot pictures by the Magician. A seer in Samadhi does not for a moment lose self-consciousness. He can descend into ordinary modes of human life at will. He may, and does, abstract his at-



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tention from the phantasmagoria of sensation, but whenever he wills to do so, he can resume his place among ordinary human beings who do not share his vision.

Concentration is the beginning of the practical work which makes one a possessor of the twenty-third path, and the absolute impersonality suggested by Key 12 is a direct consequence of the seer's realization that his personality is what is pictured by Key 7. Only as a consequence of prolonged concentration can the ordinary notion that a human being is a person separate from others, and possessed of autonomous free will, be completely reversed so that it is replaced by the attitude of complete dependence symbolized by the Hanged Man.

A glance at the Tree of Life will show that since the path of Mem descends from Geburah, it must participate in the influence carried from Chesed to Geburah through the path of the letter Teth. In our TREE OF LIFE lesson on this path, we noted that the Hebrew adjective translated "stable" is from a verbal root meaning "to rise," or "to raise from below," and in studying Key 8 we have learned that what it represents has to do with controlling, and raising or sublimating, the

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serpent-power, *Kundalini*. In some Oriental occult schools this raising of the serpent-power is attempted by the practice of Hatha Yoga.

Theosophists condemn this, as leading toward black magic. They say, with some justice, that mere body control turns the spiritual eye away from reality toward illusion, because the body, after all, is just a bundle of illusion. When some of them go so far as to say that no good result is ever attained by Hatha Yoga practices, they say too much. Under the direction of a competent teacher, who can observe every change in the pupil, some of these practices, however dangerous they may be when attempted by un-instructed persons not under such supervision, do actually prove of considerable value. Yet where in the Western world will any reader of this lesson find such a teacher, and how judge a prospective Guru's competence? Certainly no self-advertising "Swami" will be qualified. The "Rishis" and "Shris" and other Oriental traders on European ignorance have nothing of real value to offer.

What is more important, the same ultimate results, including the sublimation of the serpent-power, are attainable by fixing the inner eye



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on the vision of the ONE SELF. He who turns over his subconsciousness to the guidance of Neshamah, the Divine Soul, will find the Guru. He will be guided aright in all his ways. He will be led to do whatever may be required to bring his body under perfect control. This is the unanimous testimony of the wisest of the wise, in all periods of history, and in every quarter of the globe.

The great secret of the twenty-third path is announced by Patanjali at the beginning of his *Yoga Sutras*: "Yoga is the restriction of the fluctuations of the mind-stuff." The mind-stuff is the "water" that makes its first appearance in Tarot as the robe of the High Priestess, and the next as the water-fall in the Empress' garden. (Note that the number of Key 12 reduces to 3, the number of the Empress.) The "fluctuations of the mind-stuff" are states of consciousness brought into being by subconscious activity in the generation of mental images. In Samadhi these fluctuations are restricted. There is an unbroken flow of knowledge in a particular object.

The associative functions of subconsciousness are definitely limited by concentration. In Key 12, therefore, the Hanged Man (suspended mind) is supported by a gallows in

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the form of the letter Tav, with which the planet Saturn, astrological representative of limitation, is associated. The Hanged Man is the "adept bound by his engagements." The engagements are like those of one wheel with another in a piece of machinery, like what we mean when we speak of "engaging the clutch" in an automobile. As Patanjali explains, the results of yoga are the consequence of a definite intention on the part of the person who is practicing control of the fluctuations of the mind-stuff.

In the earlier stages of the work, this intention has continually to be recollected. A continuous flow of knowledge in a particular object is impossible unless the object be remembered, and thus kept in mind.

In the work of the great seers who have become full possessors of the power of the twenty-third path, the object or end to be attained is sometimes described as isolation, or perfect union with the SELF in the first Sephirah. At the same time, a consequence of this isolation is clear perception of the true goal of human life. This perception takes intellectual form as the realization that there is possible the manifestation of another sort of human being than the sense-bound, deluded



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*genus homo.* The work of practical occultism tends ultimately to the production of a *new creature*. The New Order, moreover, is a society in which such new creatures will constitute an inner circle of truly enlightened men and women who will be the real governors, because they will, by their superior insight, and by the proper, non-coercive exercise of superior powers, be able to modify the minds of their contemporaries for the good of all. Thus, no matter who may be the ostensible heads of government, the actual rulers will be enlightened seers.

Here we come close to a great mystery. For despite present appearances, such an inner circle of truly enlightened men and women is even now, and has been for thousands of years, the actual government, not merely of nations, but of the whole world. Because they are wise, they have known how to manage the masses of ignorant humanity, so that out of all the welter of false patriotism, false economics, and the wars and misery resulting from widespread ignorance, a definite advance toward the New Order has been made. Because they are wise, they know how to take advantage of times and seasons. They rush nothing, are never in a hurry. They look forward with confidence to the perfect realiza-

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tion of the Eternal Splendor, and they know how to bring it to pass.

Thus when they bring us a message, as in many ways they have brought it since so far back as the year 1610, that in these very days of world-cataclysm we are seeing only the breaking up of the false Old Order, to make way for the world-wide establishment of what was begun in America in 1776, those of us who have had opportunity to test something of their wisdom may be greatly encouraged. Where there is no vision the people do perish, but in the world today there is true vision of a better society, and because of it the suffering billions of the human race will ere long enjoy such freedom as they have not yet dared to dream, much less really expect.

The twenty-fourth path of wisdom, corresponding to the letter Nun, is the first path proceeding from Tiphareth. Through it descends the influence from Tiphareth to Netzach. It is the link between the EGO and the desire nature, between the Sphere of the Sun and the Sphere of Venus. It is called the Intelligence of Resemblance, שֵׁכֶל דְּמִיוֹנִי, saykel damyoni.

In the TREE OF LIFE lessons, we have said that the work of the



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twenty-fourth path has to do with modifications of the blood. In this connection, note that the first two letters of the name of the path are Daleth and Mem, forming the Hebrew noun for blood. The rest of the word, 'll', is numerically equivalent to a Hebrew noun meaning "hidden treasure." This is a hint that the secret of the twenty-fourth path has something to do with valuable occult properties of blood.

Another point to be noted is that the number of the whole word dam-yoniy, Resemblance, is 120. Thus the twenty-fourth path is marked by two numbers of great importance in Rosicrucian tradition. One is 106, the number of the years of the life of Brother C.R., and the number also of the letter-name Nun. The other is QWP, the number of years which elapsed from the "death" of C.R. until his sepulchre, "a single compendium of the whole universe," was opened. Nor will it be forgotten that DL, Dam, is part of the name of "place" where C.R. received his occult initiation, that name being Dam-Car, or DL-DL, Blood of the Lamb. The lamb" is, of course, Brother C.R. himself, and he is a personification of the EGO.

Furthermore, there is a connection between the twenty-fourth and the

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twenty-fifth paths, indicated by the fact that 120, the value of dam-yoniy, is also the value of the letter-name Samekh. This leads us to a point we have touched on elsewhere, namely, that the central figures in all three Tarot Keys corresponding to the three paths which descend from the sixth Sephirah are actually symbols for a single reality, though they look so different. The skeleton in Key 13, the angel in Key 14, and the devil in Key 15 are three representations of the power of the EGO in Tiphareth. Thus we find that the number 120 is connected also with the Devil, because it is the extension of 15, the number of the Key corresponding to the twenty-sixth path. Key 15 shows the true EGO as it appears in the first stage of unfoldment. Key 13 shows the same transforming power as it operates during the sixth stage of spiritual evolution. Key 14 is a picture of the EGO as it appears in the seventh stage. This is made clear when the Keys are arranged in the Tarot tableau.

Now, one of the results of concentration and meditation is the total eradication of the fear of death. Thus we have said elsewhere that Isis-Urania lifts her veil for none but immortals. We have noted also that the two Rosicrucian manifestoes



address their readers as *mortals*, with the implication that the anonymous authors knew themselves to be *immortals*. For we must never forget that, except for differences in terms, and in minor details of practice, the Great Work of Western Hermeticism is identical with the yoga of the Eastern School. They who succeed in it overcome fear of death, and this fear of death, says the yoga doctrine, is the same as the will-to-live.

Buddha taught the same thing. He told his disciples to eradicate the thirst for life. Get rid of the fear of death is what he meant, and to help his disciples do this he set for them tasks in meditation which seem grisly to Western minds, accustomed to ignoring death. Thus the author of *Buddhist Meditation* says:

"The meditation upon the corpse, which is frequently practiced in the Orient, seems unsuitable (in any of its ten forms) for Western students. It would be likely to awaken an aesthetic disgust, or to seem grotesque. It is supposed to bring about detachment from the lure of the flesh. The living body is also to be looked upon as perpetually disintegrating, for certain cells are dying, while others are being born."

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This commentator may have more or less accurate understanding of the mental condition of Western students, but it seems likely that so wise a man as Gotama may have known what he was about. We must never forget that what seems to be a positive mental attitude, the will-to-live, is really only a rationalization of the fear of death. Whatever will cure this is good, and whatever the cure may be, it must include courageous facing of the fact of death, until the real significance of the dissolution of physical bodies is understood. One cannot meditate on what he ignores or evades. The fear of death is eradicated by understanding what death really is, and how truly beneficent it is. The writer of these lessons can testify that after practicing all ten of the Buddhist meditations on the corpse, he found the results neither grotesque nor disgusting. On the contrary, his experience with these meditations did more than anything else to rid his mind of the fear of death.

The skeleton in Key 13 represents the framework or basis of all motion. The same skeleton is concealed within the body of the dancer who is the central figure of Key 21. The dance of life is the cosmic man-



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ifestation of the very same power symbolized as the reaper in Key 13.

Thus we may understand Key 13 as a symbol of the will-to-live, and this will enable us to see why this path is the link between the EGO and the desire nature. All our desires are but variants of the will-to-live. What we all want, no matter what forms our desires may take, is more abundant life. When we grasp the truth that our desires are intimations that we already possess what we seem to lack, then we arrive at the state of freedom from desire.

The twenty-fourth path is one in which the EGO'S power to project mental images is the fundamental activity. Desires inevitably tend to take form in some sort of physical action, and every physical action is a little death. The work of practical occultism tends to put out the fires of desire, and to put an end to the generation of a multiplicity of mental images leading to action.

When we realize that human personality never acts of itself, the chariot comes to a stand-still, as in Key 7. When one is truly fully absorbed, through Samadhi, with the ONE SELF, one is identified with the ACTIONLESS. The one becomes like the sphinx in Key 10. The wheel of manifestation turns, but the SELF

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remains immobile. The wise man wants nothing because he realizes his perfect union with the Possessor of ALL. Then he can say, "All power is given me of my Father."

Note well that present tense. The will-to-live ceases when we find within ourselves the fountain of Limitless Life. Tasting of that, we thirst no more. This is by no means sterile indifference to living. It is realizing Limitless Life to the full. To get rid of the will-to-live is not to lose interest in living. It is to put a plus sign for a minus.

For we kill our own bodies by our restless struggles to acquire what, if only we knew it, we already have. When life flows through us unobstructed, the balance of metabolism is maintained. More than this, we enter into a different order of knowing. We make a new discovery about ourselves. We find we never were born. We know we shall never die. We learn that we are four-dimensional, not three-dimensional, beings, and enter into a realm of power and joy for which there are no words.

The possessor of the twenty-fourth path has this awareness, and his subconsciousness weaves the realiza-



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tion into the very cells of his body. Externally he may appear to be very like the rest of humanity. Actually he is a member of a new species.

He is God-taught, and because of this, his are not the faulty "reasonings" of the deluded who guess at the meaning of experience. He knows himself, knows the eternal principles of his own life, and perceives the celestial order surrounding him. Gone are all his old notions of safety and security. His mouth speaks with a new tongue, and every word he utters is confirmed by outward manifestation.

Thus he may indeed amaze his fellows by his ability to "speak learnedly on all subjects, without preparation and without study." This is no metaphor. It is a direct consequence of overcoming the will-to-live. Every great seer has had this gift. No man spake like Jesus, the God-taught. Few have written of the deep things of life and nature as did the simple cobbler and glove-maker, Jacob Boehme. Who, having read them, can ever forget the parables of Sri Ramakrishna, who never traveled more than two hundred miles from his birthplace? We might fill pages with similar citations. One seer just recently laid aside the

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Negro body in which he heard wonders concerning nature that never before entered into the imagination of man. In years to come we shall know that one of America's proudest possessions was George Washington Carver, who talked with God as a child talks with a loving father.

Such men hold the balance of the world. To them we owe all that we know of justice, all that we know of righteousness and truth. Not from conquerors and worldly statesmen does the progress of humanity come. It is from the always simple seers that the race receives the great revelations. Read their lives, read their words, and you cannot miss the fact that every one of them *knew* his essential immortality, and in that sublime knowledge lost completely the thirst for life which drives deluded souls to madness while they dream they cross the desert sands of "this world," when, all the while, the very place in which they suffer their nightmare torments is really the Paradise of Glory and Peace.

For the Eye of the Lord is in every place, and when it opens in us we shall share the Divine Vision. Then we shall be like Him, for we shall see Him as He is.









THE THIRTY-TWO PATHS  
OF WISDOM

## THE THIRTY-TWO PATHS OF WISDOM

### LESSON SIXTEEN

The twenty-ninth path of wisdom is that of the letter Qoph, symbolized by Key 18. It is the third path proceeding from Netzach. It joins Netzach to Malkuth, the Sphere of Venus to the Sphere of the Elements, the field of desire to that of sensation. Its name is "Corporeal Intelligence" (ShKL MVGShM, saykel mogeshem).

The adjective MVGShM is derived from a verb, GShM, gawsham, which means "to rain violently," or from a noun spelt with the same letters signifying, "a hard shower." Note that Key 18 has for part of its symbolism a shower of eighteen Yods. Their number, 18, is that of the word ChI, chai, life. Because they are Yods, the total they represent is  $18 \times 10$ , or 180. This is the number of degrees in a semicircle, and, because the sun follows the apparent path of a semicircle from east to west during the course of a day, the number 180 is a symbol of the "day," or incarnation-period, of a personality.

The whole process of embodiment must be understood to be part of the work of the Holy Guardian Angel. Even during gestation, the development of the foetus from two cells to the baby body, ready for birth, is under the direction of the EGO which will take full possession of that body at the moment the child draws its first breath. From then on, through every moment of growth to adulthood, and from then until the EGO withdraws its sustaining and coordinating presence at the moment of death, the conscious and subconscious activities of the personal vehicle are continuously under the guidance of the indwelling EGO, pictured as the angel of Key 14.



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2

When a human being arrives at the stage of the Great Work (performed, remember, by the EGO and not by the person) where he begins to meditate, he seems to himself, in the early stages of the operation, to be making a struggle upward along the path depicted in Key 18. He has his ups and downs. Often he is in the dark, but as he draws nearer the goal, he enjoys periods of relatively prolonged enlightenment. They wax and wane, like the light of the moon, and between them there are periods of darkness, with only the dim light of the stars to show the path. This is what we have called elsewhere the fourth stage of spiritual unfoldment. It is the stage in which the physiological changes resulting from meditation are built into the structure of the human body.

In consequence of these changes, whereby the brain cells which embodied the old, false notions of personal separateness are gradually eliminated from the organism, one comes more clearly to realize the truth that personality is really the vehicle, or instrument, of the EGO. Moreover, one realizes more and more clearly that the EGO is not only in perfect union with the universal life-force (AB, the Father), but also in the same perfect union with the Divine Soul, Neshamah, seated in the third Sephirah. Ab, the Father, is the life-force of Yekhidah, the ONE SELF. Aima, the Mother, is the Divine Soul proceeding from that same Yekhidah. Ben, the Son, is the EGO in the sixth Sephirah, and this EGO is the Holy Angel directing the Great Work of liberation.

The completion of the Great Work is what we find pictured in Key 20. It is the true "resurrection of the body." Thus the activity of the twenty-ninth path is involved in it, and without that activity there could be no raising



of the physical vehicle from the "death" and "mortality" of three-dimensional consciousness into the "eternal life" of the adept's conscious awareness that he is actually one who never was born, and never will die. With this awareness goes first-hand knowledge that one is and has been always a four-dimensional being. This knowledge is the basis for the wonder-working powers of the Illuminati. They have no powers which are not part of the make-up of the most deluded human being. These powers are present in every human personality. Illumination does not enable the adept to attain them, nor does it confer them upon him. It simply makes him know he has them, and through this knowledge he develops skill in their exercise.

Remember, the main work of the Corporeal Intelligence has to do with the marking out of the bodies peculiar to the twelve zodiacal types, as our text intimates when it says the Corporeal Intelligence "marks out the forms of all bodies which are incorporated under every revolution of the zodiac." Illumination is not loss of personal identity. It does not erase the characteristics which make, say, a Taurean clearly distinguishable from a Libran. Thus the symbol of the Holy City in the Apocalypse has twelve gates and twelve foundations; and the seer's vision makes it evident that these are the zodiacal types. No, illumination does not do away with personality. It enlightens and liberates, but none of the Illuminati lose their identity in "one, happy mass."

Nothing is added, really. Yet, as we have said again and again, the sign of liberation is plus, not minus. Personality remains distinct, but the bondage of the delusion of separateness is overcome. One shares the upward vision of the Spirit. One sees oneself as



linked eternally to the White Brilliance of the Crown. Just as a light-ray is continuous with the sun whence it goes forth, so is the ray of Spirit at the center of every personality continuous with the ONE LIGHT and ONE LIFE of the Cosmic SELF. The Illuminati know this, and as soon as anyone knows it, he sees clearly that what he knows has been true always, whether the knowledge has flashed out into the field of personal consciousness or not.

Meditation has been associated always with breath-control. Oriental systems of training give minute directions for controlling the breathing. The Western School puts less emphasis on breathing exercises. It recommends the establishment of rhythmic, deep breathing, just as a matter of wise use of the partly conscious and partly subconscious function of the lungs. Yet Western methods of training pay more attention to emotional and intellectual processes, because it has been found that breathing may be made rhythmic and regular by practices which are directed primarily to mind-control. This is in line with the general trend of Western occult practice, which takes into account the fact that direct concentration on any bodily center or function may, and often does, result in congestion of the organs involved in that function, or of the center on which one concentrates. Consequently, it has been found to be safer and more satisfactory to concentrate on symbols, or on activities, which necessitate the functioning of these centers. Among the best symbols for this purpose are those of the Tarot. For example, instead of direct concentration on the Moon center, one uses the picture of the High Priestess. Far better than concentration on the center at the base of the spine is meditation on Key 21.



Besides Tarot, certain colors are related to the centers, and so are certain musical tones. Again, the Hebrew divine names corresponding to the Sephiroth from Binah to Yesod inclusive, may be employed to rouse the activity of the centers to which they correspond. They should be intoned either on a monotone, pitched to agree with the planetary force of which the Sephirah is the sphere; or else be sung, with the proper note for each letter. The latter practice is more difficult; and for beginners it is better to use the single tone, for example, the name Elohim (pronounced ale-oh-heem, with the accent on the last syllable) intoned to the note A, for the center at the base of the spine.

This last method is quite safe. It may be made even more effective by using an equilateral triangle, point downward, and tinted deep indigo (or blue-violet) as an aid to correlating the color with the sound. This particular triangle is recommended, because the downpointing equilateral is a symbol for water, and is also one of the most perfect correspondences to the number 3, and to Binah, the third Sephirah.

There are, of course, more complicated combinations of geometrical figures, colors, and sounds. Instruction concerning these, however, is hardly suitable for this elementary lesson. Alert students will have little difficulty in working out the colors, tones and geometrical forms appropriate for the Sephiroth from Binah to Yesod. A polygon having sides corresponding to the number of the Sephirah, or a regular star having the same number of rays as the Sephirah, may be drawn and colored to use in this practice until one can clearly visualize it. After some practice, both color and intonation can be imagined very definitely.

In the absence of means for ascertaining the true pitch, simply use the geometrical fig-



ure. Look steadily at it for about two minutes. Then make your intonation, without any attempt to strike the correct pitch. We have found, in the course of many experiments, that the monotone which comes spontaneously when this is done is almost never in real dissonance with the true tone corresponding to the color. It may not always be that tone, but it will nearly always be in harmony with it--which means that it will be one of the harmonic overtones of that particular note. In the few instances when we have found a tendency to sing a note actually dissonant with the color, no harm has followed. The intonation is simply less powerful. But if one practices faithfully, it will be found that before long the sound one lets come will be a true harmonic vibration, corresponding to the color; and even with persons having nothing remarkable in the way of a musical ear, we have noticed a number of instances where the sound employed was a true tonal correspondence to the color.

The divine names corresponding to the seven planetary Sephiroth are given in the appendix to the TREE OF LIFE COURSE. They are the colors of the Sephiroth in Briah, the creative world. No others should be used for this practice.

Eliphas Levi's old manuscript gives, as magical power of a possessor of the path of Qoph, "To triumph over adversities." This is a concise summary of the entire process of embodiment which is the work of the Corporeal Intelligence. The changes in our organisms are brought about by our endeavors to overcome seemingly adverse conditions; and the great change from the natural man to the new creature is a direct consequence of man's endeavors to climb out of his troubles.

The thirtieth path is that of the letter



Resh, symbolized by Tarot Key 19. It is the first path proceeding from the eighth Sephirah, Hod, which it joins to Yesod, thus being the link between the Sphere of Mercury and the Sphere of the Moon, and between intellect and the automatic consciousness. This last is subtly indicated by Key 19, where the boy is on the side corresponding to Hod, and the girl on the side corresponding to Yesod, but they are linked by their joined hands.

The name of this path is the Collective Intelligence (ShKL KLLI, saykel kellowli). The adjective is derived from the word KLL, kellowl, signifying "whole, complete." Of this, in the TREE OF LIFE lessons, you have had sufficient explanation to enable you to grasp the idea that the thirtieth path has to do with the completion of the Great Work, in the production of the new creature, evolved from the natural man by the Life-power, working through the mental, emotional and physical activities of some human personality. The personality is the instrument or vehicle, through which the Life-power evolves the new creature. The active transforming power is not in the personality. It is what Key 14 pictures as the Holy Guardian Angel. It is the ONE EGO, the Christos, personified by the Egyptians as Horus, by Hinduism as Krishna, in the Rosicrucian allegory as Brother R. C., and in the legend of Freemasonry as Hiram Abiff.

The power or energy whereby this evolution is brought about, is the power of the cosmic life-force, Chaiah, seated in Chokmah. This power is actually the universal radiant energy. Consequently, it is associated in our text with the stars and the zodiac.

The new creature is not noticeably different from other human beings, so far as the



common details of outward appearance go. He may be tall, short, dark, fair, "Semitic," Nordic, or describable by any of the various classifications used, scientifically or unscientifically, to indicate certain general similarities in the appearance, ancestry, or behavior of human beings. His eyes and his facial expression, perhaps, will strike those who know him as being the most obvious points of external difference.

His behavior and speech will be in marked contrast to that of most of his contemporaries. He will be able to do what seems to be impossible for ordinary men and women. He will have unusual insight. He will exhibit a command over circumstances which appears to be miraculous. He will be able "to conquer love and hate," for he will command devotion from his disciples, and will be able to overcome the antagonism of enemies. He will be free from attachment to people and things, and the "pairs of opposites" will not disturb his calm poise.

These marked inner differences from the average person are due to organic differences inside the skin of the new creature. He is chemically and structurally different from ordinary genus homo. There are different constituents in his blood stream. Currents of nervous force pass in his organism through open channels which are closed in the bodies of ordinary men and women. Centers in the nervous system and brain, and corresponding glands, function differently in the body of such a person than in the bodies of most people.

In consequence of this, such a man's ideas of the world he lives in, of his own person, and of other human beings, differ widely from



ordinary conceptions. He has a different sort of "receptors" from those of the natural man. Consequently, he interprets the universe differently, and actually finds himself living in a "world" which presents to him an appearance altogether dissimilar to that in which the natural man believes himself to be living.

It is important that you realize clearly that what makes these differences is that an illumined, liberated "new creature" has a physical body belonging to what might be called a new species. Like every other human being, his "experience" of the world is based on impressions and interpretations of stimuli impinging upon his organism from the field of continually moving, and continually changing, forces outside his skin. No more than any other human being does he know, much less pretend to know, the ultimate reality of the field of energies which surrounds him. Nor is he totally liberated from what we call "problems."

His different organism gives him different vision. His unfoldment has made him able to deal successfully with situations and events which baffle the understanding of ordinary men and women. He is skillful where most people are inept and awkward. But there is plenty for him to do, and plenty to learn.

The main difference is that he knows how to set about solving his problems, and has behind him a record of successes which gives him confidence. He approaches his problems with joy. His work is not labor, but, in the truest and best sense of the word, it is re-creation.

He belongs to that small minority of human beings, described in our text by the term,



BOLI HShMIM, baali ha-shamaim, masters of the heavens. They must not be confused with the ordinary exoteric astrologers. For, besides knowing and interpreting the influences of the external celestial forces, they have become masters of their interior stars. This mastery is a consequence of the meditation symbolized in Tarot by Key 17.

The nature of the experience of such persons cannot be put into words. It is truly unspeakable. Yet in this it does not differ from your experience and mine. One of the most valuable results of silent meditation is that it makes us realize clearly that we live our whole existence at a level of activity which cannot be put into words. All that we say about our experience consists of verbal symbols, representing our mental abstractions from this wholly inexpressible field of living experience. That is, all we say which makes sense. We are, unhappily, capable of uttering and writing strings of perfectly meaningless verbal symbols. We hypnotize ourselves and others with these noises, and entangle ourselves in nets of misunderstanding. Quarrels between persons and nations are more often due to this misuse of speech than to any real clash of human interests.

Thus the wise are silent. They waste no time nor energy in trying to say what cannot be said. Some symbols, like those of Tarot, they have found more truly descriptive of their experience than any words. But even these symbols cannot communicate the experience itself, though certain symbols do call forth a response from one who uses them in the right manner, and this response makes it easier for such a person to follow the Way of Liberation, the path leading within.



What the Illuminati can, and do describe, is this Way, this method of procedure. They tell us how to adopt certain attitudes of mind. They explain various techniques. They say, "By doing thus and so we made such and such changes in our organisms." Whenever they give such instruction they are always careful to emphasize the truth that whatever one seems to himself to be doing of his own power only seems that way because such a person has not, as yet, undergone certain interior changes. Again, the wise invariably make the distinction between those human beings who are ready for instruction, and those who are not yet duly and truly prepared. It is not unjust discrimination which makes them reserve certain kinds of instruction for an inner circle of selected disciples, while to "them which are without" they speak only in parables and dark sayings.

Every person who instructs others in any activity demanding special skill follows the same procedure. To the same end, workers in our industries are being given aptitude tests to determine what sort of work they can do best.

Thus the little children in Key 19 stand with one foot in the inner circle of the fairy ring. For even this stage of unfoldment is but preliminary to the two which come after it, and are connected with the thirty-first and thirty-second paths of wisdom, to be discussed in our next lesson.

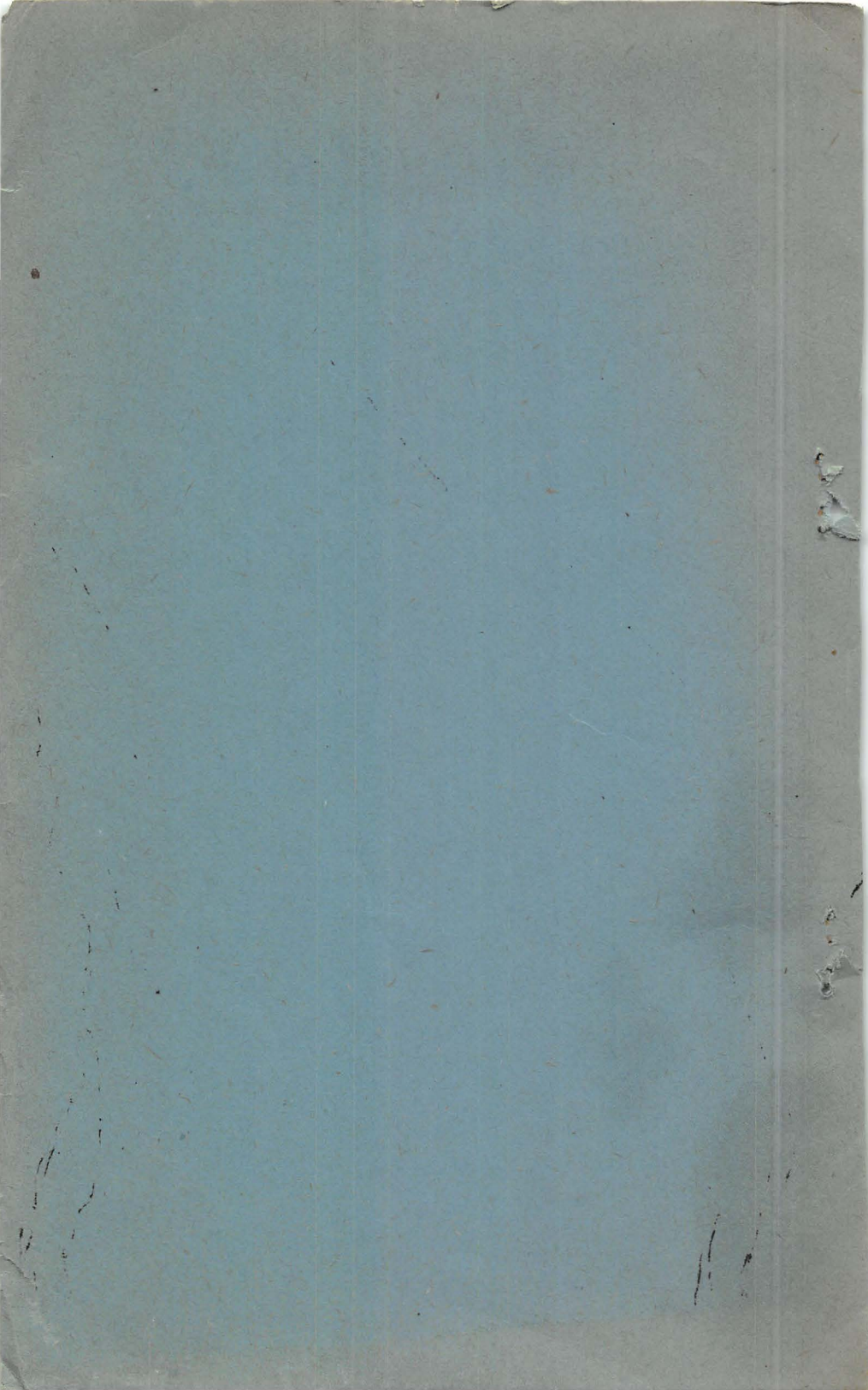
By this we mean that although the thirtieth path does connect with the completion of the Great Work in the production of the new creature, it represents rather the youth than the maturity of the liberated personality. Here we have something comparable to the



completion of an airplane. It rolls off the assembly line, and out to the field where it will first be tested, and then sent to the various missions of war and peace. The work of making it is ended. Its own work is just beginning. Even this is indicated by Key 19, which shows 9, number of completion, as the active principle working through 1, numeral symbol of beginning. What follows from this beginning we shall consider in our next lesson.







# 32 PATHS





## THIRTY-TWO PATHS OF WISDOM

### LESSON SEVENTEEN

THE THIRTY-FIRST path of wisdom is that of the letter Shin, symbolized by Key 29. It is the second path proceeding from Hod. It joins Hod to Malkuth, the Sphere of Mercury to the Sphere of the Elements, the field of intellect to that of sensation. Its name is Perpetual Intelligence, שכל תמיד, saykel temidiy. The adjective is derived from תמיד, tawmeed, signifying continuance, or indefinite extension, and referring most often in ancient Hebrew to perpetual time.

Remember, from the twenty-fourth to the thirty-second path we are dealing with powers at work in the field of personality. As we have explained in the first lesson of the MASTER PATTERN, the Qabalistic constitution of man includes three great divisions.

The highest, and innermost, comprises the Divine Triad, Kether, Chokmah and Binah. These correspond respectively to the cosmic SELF, Yekhidah, to Chaiah, the life-force, and to Neshamah, the Divine Soul.

Reflecting this Divine Triad, and acting as mediator between it and the outer and lowest triad, is the

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Triad of Individuality, or Egoic Triad. Its three elements are Chesed, Geburah and Tiphareth, or memory, volition and imagination, focussed in the single EGO of all humanity, seated in the sixth Sephirah. The EGO is the reflection of Yekhidah in Kether.

Under the control of the EGO, personality is evolved. Every personality passes from the astral plane into embodiment by way of birth, and is active for a time on the physical plane. At death the EGO withdraws its co-ordinating and cohesive influence from the physical plane, but continues to exert this influence on the astral vehicle until the time comes for another incarnation.

Here the Western School's doctrine is at variance with later Theosophical opinions which hold that in due course the astral vehicle is left by the EGO to disintegrate. As we have received it, the doctrine of the Western School is that this occurs very seldom, and only when the astral vehicle is so seriously injured by a prolonged course of evil action on the physical plane that it is better for the EGO to abandon the astral body, and wait for a suitable opportunity to send forth the finer personal vehicles (desire-body and mental body) in combination with a



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newly formed astral organism. When this occurs, it is what is meant by obscure references in New Testament teaching to the "second death."

Even such an apparent failure is not final. The EGO permits the astral vehicle of such a person to disintegrate, but this does not end the life of that person. He is merely temporarily "out of circulation." He is like one who has a serious illness, and must miss a year or so at school, so that he loses touch with his former classmates.

To understand why such apparent failures should ever occur is difficult, but there are many bits of Ageless Wisdom which indicate that set-backs of this kind do happen. We must bear in mind that the EGO, though identical with the Christos, is not the all-perfect SELF. Thus "I and the Father are in perfect union," is a better translation of Jesus' declaration than "I and the Father are one." There is never a total failure. The unique tendency of the Life-power which expresses itself through a given series of personal incarnations does ultimately find adequate manifestation. We may rest assured that the destiny of every human being is the perfect fulfilment of this unique tendency.

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Below the Egoic Triad is the triad of the lower mind, comprising the Sephiroth Netzach, Hod and Yesod, and combining the powers of the desire nature, the intellect and the vital soul. These powers descend into the sphere of sensation and of physical embodiment through the paths of Qoph, Shin and Tav.

The path of Qoph carries the powers of the desire nature into the physical body. The path of Shin carries the powers of intellect. The path of Tav is the link between the vital soul and its physical instrument.

Thus the path of Qoph is that which is chiefly concerned with the corporeal pattern and form. Its opposite, the thirty-first path of the letter Shin, carries into the physical organism the influences descending from Kether through the side of Geburah on the Tree, beginning with the twelfth path, which carries the Holy Influence from Kether to Binah, continuing through the eighteenth path to Geburah, then descending through the twenty-third path to Hod, and completing the line of descent by means of the thirty-first path from Hod to Malkuth. Thus this whole series of paths is on the side of the Tree which has to do with activities which, from the ordinary



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human standpoint, are concerned with the future, with the elaboration of the consequences of what the ONE SELF knows itself to be, into forms of expression which make that knowledge manifest in actual states of realization.

It is for this reason that Tarot Key 20, corresponding to the thirty-first path, is a symbol of a state of human personality which is "future" for the majority of human beings. Not for all, because there are men and women now incarnate who have reached this state, and some who have advanced beyond it to more exalted spiritual unfoldment.

Careful consideration of the doctrine we have developed in these lessons since we came to the explanation of the twenty-fourth path will make it clear that the Western School is not seeking a way of escape from incarnation. On the contrary, it holds that the Great Work aims at perfected embodiment, as one result of what Christianity prays for when it says: "Thy kingdom come, thy will be done, on earth as it is in heaven."

Note that the last word of the text concerning the thirty-first path is "judgments," in this instance written מִשְׁפָּטִיחַם, mishpatiham,

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"their judgments." The "revolutions of the zodiac" are the cycles of successive incarnation. The form of their judgments is a veiled reference to the completion of the incarnation cycle by the "resurrection" from what St. Paul calls "the body of this death" (Romans 7:24). This is the "natural body," the body of sin, dominated by the vital soul, and not yet perfected by the EGO.

Yet this "body of death" or "natural body" is the seed of the spiritual body, which is finally evolved from it at the completion of the creative process. What raises it from corruption is the spiritual fire which enters it through the channel of the thirty-first path.

The angel in the corresponding Tarot Key is Gabriel, whose name is from the same root as Geburah, one of the titles of the fifth Sephirah. Gabriel is the Divine Presence manifested as the irresistible strength of volition. He is the sounder of the last trump, and Key 20 shows plainly that sound is active in the process which raises the new creature from the "death" of the delusion of separateness.

The angel here is the EGO, just as is the angel in Key 14. Do not be



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confused by the fact that Gabriel is said to be the angel of water. He is also the angel of the western quarter of the heavens. Thus he is the angel of completion. If you bear in mind the fact that the Seven Spirits are all aspects of ONE BEING, you will understand how that ONE appears, now as Gabriel, now as Raphael, now as Michael, and now as Uriel; these being, respectively, the angels of the West and water, of the East and air, of the South and fire, and of the North and earth.

Seven rays extend from the angel's trumpet, to show that the powers of all seven Elohim are combined in the sound which brings the resurrected figures from their floating stone coffins. This sound is also the Voice, and by Greek gematria the word for "voice" or "sound" is equivalent to the Greek for "the full (exact, perfect) knowledge," and the Greek for "Robe of Adonai." The Robe of Adonai is the perfected body of the new creature, and it is because he has this new body that he enters into the perfect knowledge of his Divine Selfhood.

Until this final consummation of the Great Work, we seem to be directing it from the field of intellectual, self-conscious awareness. We make plans. We concentrate. We

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study and practice. Yet the final liberation is a call from above. It is not our work, but the operation of the fiery Spirit. Every sage agrees with every other as to this.

The Perpetual Intelligence, then, is the spiritual power which, without a single break in the continuity of its operation, works to perfect every one of its personal vehicles by providing each of them with the spiritual body of the new creature. This is a physical body, incarnate on the physical plane, but it is freed from the necessity for birth and death. It begins its final incarnation as a natural body, but ends that incarnation transmuted into the immortal vehicle of the liberated adept.

When this occurs, the physical vehicle can be "laid down" and taken up again. Men and women walk the earth today in bodies they have kept intact and youthful for centuries. Sometimes they lay them down voluntarily. Often, in order to avoid exciting undue curiosity by surviving most of their contemporaries, they permit it to be supposed that they have died. Occult records contain some hints of this, but there is wise reticence as to particulars. Nor will vulgar curiosity ever be satisfied by those who know.



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What is of greater importance is that you come to understand that the Perpetual Intelligence is even now at work within you. It is even now preparing you for the event pictured by the symbols of Key 20. Perhaps that event may seem to you to be far in the future, but you will profit by remembering that both "past" and "future" are terms belonging to our natural time-sense. They are meaningless to a human being who has risen from the grave of error into the light of the exact knowledge which is the inevitable fruition of the Great Work whereby the EGO brings its personal vehicles to completion as new creatures.

The thirty-second, and last, path of wisdom is that of the letter Tav, symbolized by Key 21. It is the only path proceeding from Yesod, joining the Sphere of the Moon to the Sphere of the Elements, the field of the automatic consciousness and the vital soul to the field of sensation and physical embodiment. Its name is the Serving, or Administrative, Intelligence, שָׂרָל נִעְבֵּד, saykel neobed.

In TAROT FUNDAMENTALS you have read that the letter-name טו, Tav, signifies "mark," or "signature." In the prophecy of Ezekiel, it has a special meaning, implying

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salvation, for it was a mark set on the foreheads of men who were to be saved from death (Ezediel 9:4).

As a number, the letter-name Tav is 406, and this is the second extension from 7. For the theosophic extension of 7 is 28, and 406 is the extension of 28, or sum of the numbers from 0 to 28. Hence, in the Hebrew alphavet Tav may be considered as being the full development of what is symbolized by Zain, the letter corresponding to the seventeenth path of wisdom.

The Tav is the mark of those who were to be distinguished from others so that they might escape death. A signature is a distinctive mark, which renders valid a legal document. It is a mark of identification, and in our daily use of signatures we employ them to establish clear distinctions of personality. Thus they partake of the quality of discrimination we associate with the letter Zain, the Disposing Intelligence, and Key 6. Furthermore, the Tarot Key which corresponds to Tav and the thirty-second path is numbered 21, which number is the extension of the number 6, printed on the Key corresponding to Zain.

These clues direct us to careful consideration of the thirty-second



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path, as being in some sense a development of ideas related to the seventeenth path. If we look at the diagram of the Tree of Life, we see that the path of Zain conducts the Holy Influence from Binah, the Sphere of Saturn, down to Tiphareth, the Sphere of the Sun, and seat of the EGO. Thus we may properly assume that in the seventeenth path there is a strong tinge of the Saturn influence. This, of course, is a link connecting Zain and the seventeenth path with Tav, which is the special letter of Saturn.

Again, the sign Gemini, corresponding to Zain, is ruled by Mercury, pictured in Tarot as the Magician. The psychological activity of concentration, leading to specialization, is what the Magician symbolizes. This is a *restrictive* activity, definitely Saturnine in basic quality.

Right discrimination, pictured by Key 6, uses this same Saturnine quality to make the sharp distinctions between conscious and subconscious functions which are necessary to the establishment of balance in our personal manifestations of these two modes of consciousness. Nor is this all. Over and over again we have pointed out the occult dictum that "above" and "within" are

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synonyms. The highest is the innermost. Consequently, the mountain peak in the background of Key 6, and the angel to whom the woman lifts her eyes, are both symbols for the central Spiritual Presence. Union with that Presence is the goal of the path of spiritual attainment, and this goal is the mountain peak. The top of the mountain is comparable to the single point at the apex of a pyramid, and this is the CENTRAL POINT.

In the Cube of Space, the CENTRAL POINT is innermost. This is the "Palace of Holiness in the midst," the Holy Temple that stands at the center. Note that *The Book of Formation* says this temple or palace corresponds to Tav, while the other double letters, those corresponding to the directions Above and Below and to the four cardinal points, are related to the planets and to the faces of the cube.

Hence our text says the Administrative Intelligence "directs all the operations of the seven planets, and concurs therein." This central presence is what is symbolized in the Apocalypse by the "Lamb." The Lamb is the light of the city. The Lamb, in union with the Lord God Almighty, constitutes the inner temple of the city. The throne of God and



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the Lamb is in the midst of this crystalline, golden cube, and from the throne flows the river of living water, clear as crystal.

Forget all your early religious training, and all your later prejudices. Consider the symbols carefully, and you cannot miss their true meaning. For they were taken the Seer of Patmos from the same treasure-house of images which you also possess, and which is yours to use and understand.

Remember that the Holy City is also called the Bride, and that this is the specific Qabalistic term for Malkuth, the tenth Sephirah. She is the world-dancer of Key 21. Her Hebrew name, קלה, Kallah, is usually translated "bride" or "spouse," but means literally "crowned one," and is derived from the root קלל, kallal, "complete, perfect." And the Greek for "Bride" is *nymphē*, which in Greek gematria is 998, the number of *Kore Kosmou*, "Virgin of the World." This last is the title of one of the Greco-Egyptian occult books ascribed to Hermes, and refers to Isis-Sophia, the Virgin Bride who is indicated in that book as being the revealer of its instruction.

Whether Christian, Qabalistic, or Greco-Egyptian Gnostic, all this refers to what is symbolized by Key

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21, namely, the new order of knowing made possible by the perfected body of an adept. In this perfected organism, the new creature finds himself living in a different world, because he possesses a different kind of interior mechanism for perceiving that world. There is a sense in which he perceives the whole universe to be continuous with and inseparable from his body. Identified with the Central Presence, he senses directly that the entire universe is really his greater body. This is what is meant by "cosmic consciousness."

Here we are only talking about it. We are keenly aware that no words of ours can convey the experience itself. All we are concerned to make you understand is that this is a genuine experience. Testimony for this is abundant. It is what Buddha meant by Nirvana, and here we may note that one metaphor Buddha himself employed for Nirvana is identical with that used by the writer of the Apocalypse. Both spoke of the supreme attainment, the completion of the Great Work, as the "Holy City."

The foundation of this city is the vital soul seated in Yesod, when that vital soul is impregnated with the power of the EGO. The EGO is



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the "Lamb." The EGO is the LIGHT. The EGO is manifested in the Administrative Intelligence, the greatest of all because it is the servant of all.

To know this is the goal of occult practice. The knowledge is incommunicable, but it is exact knowledge, the quintessence of certitude. Every seer bears witness to this; and every true seer knows himself to be a cosmic servant, knows himself to be a participant in the cosmic administration.

For the new creature is concentrated with the Cosmic Heart. His perception of the universe includes knowledge of powers hidden from the gaze of ordinary *genus homo*. This perception enables him to use the powers his clear vision unveils. His life rests on no "material" basis. On the contrary, he is in perfect union with that which is the spiritual foundation of the totality of physical existence.

Yet he possesses no power which is not just as certainly present in the life of the unenlightened. He has gained nothing. The difference is that he really knows what is really meant by the saying so familiar to you by this time: "The Kingdom of Spirit is embodied in my flesh."

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We purposely refrain from further vain attempts to describe this state of being. To those who approach the completion of the Great Work, what we have written may carry a faint intimation of the glory of the actual realization. They may *feel* it vaguely, but we can hope to accomplish little more than this.

That every reader of these words will some day *know* what we cannot tell is certain. For this final realization is the ultimate destiny of every human personality. "We shall *all* be changed," wrote St. Paul. "I, if I be lifted up, will draw *all* men unto me." There can be no exceptions. The creative process is a success process. In it there is no place for even a single failure. We shall be like him, for we shall all see him, the Divine Self, as he truly is.



